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Chapter Seven

The Chapter Concerning the Importance that the Sahabah ﷺ Attached to Unity

This chapter highlights how the Sahabah ﷺ attached great importance to unity in word and in deed and how they abstained from dissension and dispute in matters that had ramifications on Da'wah to Allaah and His Rasool ﷺ and matters of Jihaad.

Statements of the Sahabah ﷺ Concerning the Evil of Dissension

The Statement of Hadhrat Abu Bakr ؓ Concerning Dissension

Ibn Is'haaq reports the historic sermon that Hadhrat Abu Bakr ؓ delivered in the orchard of the Banu Sa'aidah. Hadhrat Abu Bakr ؓ said, "It is not permissible for the Muslim to have two leaders. As soon as this happens, dissension springs up in all their affairs and all the commands issued. Their unity is then fragmented and they start to fight amongst themselves. At this point, the Sunnah is forsaken, Bid'ah rears its ugly head and anarchy intensifies. No one can then set matters right." ⁽¹⁾

The Statement of Hadhrat Umar ؓ Concerning Dissension

In the narration discussing the scenario before the pledge of allegiance was taken at the hand of Hadhrat Abu Bakr ؓ, Hadhrat Saalim bin Ubayd states that someone from the Ansaar said, "(Who do we not appoint) A leader from amongst us (Ansaar) and another from amongst you (Muhaajireen)." Hadhrat Umar ؓ responded to this by saying, "Two swords in one sheath! They will never fit." ⁽²⁾

(1) Bayhaqi (Vol.8 Pg.145).

(2) Bayhaqi (Vol.8 Pg.145).

The Sermon of Hadhrat Abdullaah bin Mas'ood ﷺ in which he Warned about the Dangers of Dissension

Hadhrat Abdullaah bin Mas'ood ﷺ once said, "O people! You should hold fast to obedience to your leader and preserving your unity because unity is the rope of Allaah that Allaah has commanded you to hold fast to. What you dislike in staying united is much better than what you like in being divided. In everything that Allaah has created, He has also predetermined its end. Islaam is thriving right now and the time will soon come when it will also draw near to its end. It will then flourish and weaken until the Day of Qiyaamah. The sign of this is extreme poverty. Poverty will be so great that a poor man will not find anyone to give him anything and even a rich man will not regard what he has to be sufficient for him. In fact, a person will place his need before his blood brother and cousin, but none will give him anything. The situation will be so bad that a beggar will beg from Friday to Friday without anyone putting anything in his hand. When matters reach this ebb, a splitting sound will emerge from the earth, which will lead the people of every area to think that it is coming from the ground beneath them. There will then be silence for as long as Allaah wills, after which the earth will stir and start to vomit out all her prized possessions." When someone asked Hadhrat Abdullaah bin Mas'ood ﷺ what the prized possessions of the earth are, he replied, "Pillars of gold and silver. From that day onwards, none shall benefit from gold and silver until the Day of Qiyaamah." ⁽¹⁾ Another narration states that Hadhrat Abdullaah bin Mas'ood ﷺ said, "Family ties will be severed to the extent that the rich will only fear poverty and the poor will have none to show compassion towards him. In fact, even if a person has to place his need before his own brother or cousin, none would show a bit of sympathy to give him a thing." ⁽²⁾

The Statement of Hadhrat Abu Dharr ﷺ Concerning Dissension

A man related that they once took some things for Hadhrat Abu Dharr ﷺ. However, when they reached Rabdha (the place where he lived) and asked for him, he was not available. Someone told them that Hadhrat Abu Dharr ﷺ had requested (the Ameerul Mu'mineen) to perform Hajj and had received permission. The men then left for Mina (where they found him). They were once sitting in his company when someone informed him that (the Ameerul Mu'mineen) Hadhrat Uthmaan ﷺ had performed four Rakaaahs salaah (in Mina) ⁽³⁾. This upset Hadhrat Abu Dharr ﷺ greatly and he had strong words to say. He also said, "When I performed salaah behind Rasulullaah ﷺ (in

(1) Tabraani, Haythami (Vol.7 Pg.328) has commented on the chain of narrators.

(2) Abu Nu'aym in his *Hilya* (Vol.9 Pg.249).

(3) Hadhrat Uthmaan ﷺ had married in Makkah and had intended to stay a few days in Makkah, because of which he was not a Musaafir

Mina), he performed only two Rakaahs salaah. I then performed salaah behind Abu Bakr رضي الله عنه and Umar رضي الله عنه (both of whom also performed two Rakaahs)." (Despite saying this) Hadhrat Abu Dharr رضي الله عنه then stood up (when the salaah was performed) and performed four Rakaahs salaah (behind Hadhrat Uthmaan رضي الله عنه). Someone said to him, "You have just criticised the Ameerul Mu'mineen but you now do the same thing he did?" Hadhrat Abu Dharr رضي الله عنه replied, "Causing dissension (by opposing the Ameerul Mu'mineen) is even worse. I have heard Rasulullaah ﷺ say, 'There shall be kings after me. Never disgrace them because whoever ventures to do so will have taken off the rope of Islaam from his neck and cast it away. The repentance of such a person will never be accepted until he fills the void he has created (by repairing the damage he has done to the Deen), which he will be unable to do and he then returns to the ranks of those who honour the king.' Rasulullaah ﷺ has commanded us not to allow the kings to overpower us with regards to three factors (although we should honour them, this should not prevent us from three things): (1) that we enjoin people to do good, (2) that we prevent them from evil and (3) that we teach them the Sunnah."⁽¹⁾

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله عنه

Hadhrat Qataadah narrates that Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه all performed two Rakaahs (Fardh) salaah in Makkah and in Mina. Hadhrat Uthmaan رضي الله عنه also used to do this during the initial years of his Khilaafah. However, he then started performing four Rakaahs. When this news reached Hadhrat Abdullaah bin Mas'ood رضي الله عنه, he recited "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon" but (when the salaah was performed), he then stood up and performed four Rakaahs salaah (behind Hadhrat Uthmaan رضي الله عنه). Someone said to him, "You have just recited 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon' but you have performed four Rakaahs salaah?" Hadhrat Abdullaah bin Mas'ood رضي الله عنه replied, "Causing dissension (by opposing the Ameerul Mu'mineen) is even worse."⁽²⁾

The Statement of Hadhrat Ali رضي الله عنه Concerning Dissension, Bid'ah, Unity and Disunity

Hadhrat Ali رضي الله عنه once said (to the people), "Continue doing as you have been doing (during the terms of the previous Khalifahs) because I hate disunity. Either people remain an undivided nation or I die (without seeing any disunity) as my companions (Hadhrat Abu Bakr رضي الله عنه, Hadhrat Umar رضي الله عنه and Hadhrat Uthmaan رضي الله عنه) had passed away." For this reason Hadhrat Ibn Seereen was of the opinion that most of the narrations that some people of extreme viewpoints narrated from Hadhrat Ali رضي الله عنه were false (they

(1) Ahmad, Haythami (Vol.5 Pg.216) has commented on the chain of narrators.

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.242).

fabricated narrations to cause more disunity). ⁽¹⁾

Hadhrat Saleem bin Qais Aamiri narrates that Ibnul Kawwaah once asked Hadhrat Ali رضي الله عنه about the Sunnah, Bid'ah, unity and disunity. Hadhrat Ali رضي الله عنه replied, "O Ibnul Kawwaah! Just as you have memorised the question, so too should you remember the reply. By Allaah, the Sunnah is the way of Rasulullaah ﷺ while Bid'ah is everything that contradicts it. By Allaah, unity is the consensus of the people of truth even though they may be few while disunity is the consensus of the people of falsehood even though they may be many." ⁽²⁾

The Standpoint of the Sahabah ﷺ Concerning the Khilaafah after the demise of Rasulullaah ﷺ

The Sahabah ﷺ Unanimously Accept Hadhrat Abu Bakr رضي الله عنه as Khalifah

The Demise of Rasulullaah ﷺ and the Sermon of Hadhrat Abu Bakr رضي الله عنه

Hadhrat Urwa bin Zubayr رضي الله عنه says that (after hearing about the demise of Rasulullaah ﷺ) Hadhrat Abu Bakr رضي الله عنه came on his animal from the Sunh district of Madinah. He then dismounted at the door of the Masjid. He was filled with heartache and grief as he sought permission to enter the room of his daughter Hadhrat Aa'isha رضي الله عنها. When she gave permission, he entered the room where Rasulullaah ﷺ had passed away on the bed. Sitting around Rasulullaah ﷺ were his wives who veiled their faces and concealed themselves from Hadhrat Abu Bakr رضي الله عنه. Of course, there was no need for Hadhrat Aa'isha رضي الله عنها to do so. Hadhrat Abu Bakr رضي الله عنه opened the face of Rasulullaah ﷺ and then knelt on his knees to kiss Rasulullaah ﷺ. He wept as he said, "What the son of Khattaab says is not true⁽³⁾. I swear by the Being Who controls my life that Rasulullaah ﷺ has certainly passed away. May Allaah's mercy be showered on you, O Rasulullaah ﷺ! You are so pure in life and in death!"

Hadhrat Abu Bakr رضي الله عنه then covered the face of Rasulullaah ﷺ and hastened to the Masjid, skipping over the shoulders of people sitting there until he reached the pulpit. When he saw Hadhrat Abu Bakr رضي الله عنه approach, even Hadhrat Umar رضي الله عنه sat down. Standing at the side of the pulpit, Hadhrat Abu Bakr رضي الله عنه called the people and they all sat down and kept silent. He recited the Shahaadah as he knew it and said, "Allaah عز وجله had given the news of the demise of His Nabi ﷺ when he was still alive amongst you. He has also given

(1) Bukhari, Abu Ubayd in *Kitaabul Amwaal* and Isfahaani in *Hujjah*, as quoted in *Muntakhab* (Vol.5 Pg.50).

(2) Askari, as quoted in *Kanzul Ummaal* (Vol.1 Pg.96).

(3) Hadhrat Umar bin Khattaab رضي الله عنه had been telling people that Rasulullaah ﷺ had not passed away but his soul had merely been transported away to the heavens and would soon return.

you the news of your own deaths. Death is a reality and there will come a time when none but Allaah will be alive. Allaah has declared:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَقْتَ مِنْ قَبْلِهِ الرَّوْسُلُ طَافِينَ مَاتَ أَوْ قُتِلَ انْفَلَيْتُمْ عَلَىٰ
أَعْقَابِكُمْ طَوْمَنْ يَنْقِلِبُ عَلَىٰ عَيْبِيهِ فَلَنْ يَضُرُّ اللَّهُ شَيْئًا طَوْسَجِزِي اللَّهُ الشَّكِيرِينَ﴾
(آل عمران آيت ١٤٤)

'Muhammad ﷺ is but a Rasool (of Allaah). Indeed many Rusul have passed before him. If he passes away or is martyred, would you (Muslims) then turn back on your heels (and forsake Islaam)? He who turns back on his heels can never harm Allaah in the least (because he will be harming only himself). Allaah shall soon reward the grateful ones (so be firm and strive for His Deen).' (1)

Hadhrat Umar رضي الله عنه exclaimed, "Is this verse in the Qur'aan? By Allaah, to this day, I had never known that it was ever revealed (I had completely forgotten about it)!" Hadhrat Abu Bakr رضي الله عنه continued, "Allaah has also mentioned the following about Muhammad ﷺ:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ (زمر آيت ٣٠)

'Indeed, you (O Rasulullaah ﷺ) shall certainly die, and they shall all die as well.' (2)

Allaah has also mentioned:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾ (فصل آيت ٨٨)

'Everything shall perish but His Countenance. All decisions rest with Him and to Him shall you all be returned (after death).' (3)

Allaah also says:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَنْقُنِي وَجْهُ رَبِّكَ ذُرْالْجَلْلِي وَالْأَكْرَامُ﴾ (رحمن آيت ٢٦)

'Everything on earth shall perish (on the Day of Qiyaamah if not sooner). (When this happens,) Only the countenance of your Rabb the Possessor of majesty and benevolence shall remain (forever, without ever perishing).' (4)

Allaah says in another verse:

﴿كُلُّ نَفْسٍ ذَائِقُهُ الْمَوْتٍ طَوْمَنَأُمَّا تُؤْفَقُونَ أُجُورُكُمْ يَوْمَ الْقِيَمَةِ طَوْمَنَ﴾ (آل عمران آيت ١٨٥)

'Every soul shall taste death and it is only on the Day of Qiyaamah that you will be given your rewards in full (although partial rewards are received in this world and in the grave).' (5)

Hadhrat Abu Bakr رضي الله عنه continued; "Allaah had given a lifetime to Rasulullaah ﷺ and kept him alive until he established the Deen of Allaah, made the

(1) Surah Aal Imraan, verse 144.

(2) Surah Zumar, verse 30.

(3) Surah Qasas, verse 88.

(4) Surah Rahmaan, verses 26, 27.

(5) Surah Aal Imran, verse 185.

commands of Allaah explicit, passed on the message of Allaah and exerted himself in the path of Allaah. In this condition, Allaah then took him away after he had left you on a path. Now whoever dies will die after being exposed to the clear proofs (of Imaan) and the great cure (to kufr, which is the Qur'aan). Therefore, whoever took Allaah as his Rabb should know that Allaah is Alive and shall never die. On the other hand, whoever worshipped Muhammad ﷺ and took him as a god should know that their god is no more. Fear Allaah, O people! Hold fast to your Deen and rely on your Rabb because the Deen of Allaah has been established and the word of Allaah is complete. Allaah will assist whoever assists the Deen of Allaah and it is Allaah Who will strengthen His Deen. Indeed, the Book of Allaah that is amongst you is a light and a source of healing. It is through this Book that Allaah had guided Muhammad ﷺ and it contains the details of the things that Allaah has made Halaal and what He has made Haraam. By Allaah! We have no concern for any of Allaah's creation that wishes to attack us because the swords of Allaah are drawn and we shall never put them down. We shall continue fighting those who oppose us just as we did with Rasulullaah ﷺ. Whoever now seeks to oppress shall be oppressing only himself." The Muhaajireen then left together with Hadhrat Abu Bakr ؓ to (tend to the burial of) Rasulullaah ﷺ. (1)

The Sermon of Hadhrat Umar ؓ when Most of the Sahabah ؓ pledge their allegiance to Hadhrat Abu Bakr ؓ

Hadhrat Anas ؓ reports that he heard the closing sermon of Hadhrat Umar ؓ as he sat on the pulpit the day after Rasulullaah ﷺ passed away. Hadhrat Abu Bakr ؓ sat in silence without saying a word. Hadhrat Umar ؓ said, "I wished that Rasulullaah ﷺ would remain alive until we had all passed away, so that he would be the last of us alive. (However, we have nothing to fear because) Even though Muhammad ﷺ has passed away, Allaah has left in our midst a light (the Qur'aan) by which we are guided and which has also guided Muhammad ﷺ. Abu Bakr ؓ is the close companion of Rasulullaah ﷺ. He was 'the second of the two' (in the cave with Rasulullaah ﷺ during the Hijrah⁽²⁾) and he is the most worthy of administering the affairs of the Muslims. You should therefore stand up and pledge your allegiance to him." Although a large group had already pledged their allegiance to Hadhrat Abu Bakr ؓ in the orchard of the Banu Saa'idah, the general pledge of all the Muslims took place in the Masjid.⁽³⁾ Imaam Zuhri narrates from Hadhrat Anas ؓ that

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.243).

(2) This refers to verse 40 of Surah Taubah in which Allaah says, "If you do not assist him (Rasulullaah ﷺ), then indeed Allaah had assisted him when the Kuffaar drove him out (of Makkah). He was the second of the two (the other being his bosom friend Abu Bakr ؓ) when they were (hiding from the Kuffaar) in the cave (outside Makkah) and he (Rasulullaah ﷺ) told his companion (Abu Bakr ؓ) (when the Kuffaar were on the verge of capturing them), 'Do not grieve (do not fear for my safety). Verily Allaah is with us (and He will protect us from the Kuffaar).'"

(3) Bukhari.

on that day Hadhrat Umar ﷺ kept insisting that Hadhrat Abu Bakr ﷺ mount the pulpit until he was forced to do so. The general public then pledged their allegiance to him.

The Sahabah ﷺ pledge their allegiance to Hadhrat Abu Bakr ﷺ in the Orchard

Imaam Zuhri narrates from Hadhrat Anas ﷺ that the day after the Sahabah ﷺ had pledged their allegiance to Hadhrat Abu Bakr ﷺ in the orchard, Hadhrat Abu Bakr ﷺ sat on the pulpit (in the Masjid) as Hadhrat Umar ﷺ stood by. Speaking before Hadhrat Abu Bakr ﷺ, Hadhrat Umar ﷺ duly praised Allaah and then said, "O people! What I told you yesterday (that Rasulullaah ﷺ had not passed away) was incorrect. Neither have I found this in the Book of Allaah nor has Rasulullaah ﷺ instructed me to say it. However, I always thought that Rasulullaah ﷺ would be the last of us (and found it difficult to accept that he had left the world before us). Nevertheless, Allaah has left with you His Book by which he guided Rasulullaah ﷺ. If you hold fast to it, Allaah shall guide you to that which He has guided Rasulullaah ﷺ. Allaah has also united you under the leadership of the best amongst you, namely the close companion of Rasulullaah ﷺ who was 'the second of the two when they were in the cave'. So stand up and pledge your allegiance to Abu Bakr ﷺ." The general public then pledged their allegiance to Hadhrat Abu Bakr ﷺ after some had already pledged their allegiance in the orchard.

Hadhrat Abu Bakr ﷺ then addressed the people. After duly praising Allaah, he said, "O people! Although I have been appointed as your leader, I am by no means the best of you⁽²⁾. Should I do what is right, do assist me and should I do wrong, do correct me. To be truthful is a great trust while lying is a terrible misappropriation of trust. The weak amongst you are powerful in my eyes and I shall see that I remove the causes for his complaint. On the other hand, the powerful ones amongst you are weak in my eyes and I shall endeavour to take from them the dues (they owe to others), Inshaa Allaah. Whenever a nation forsakes Jihaad, Allaah humiliates them and whenever immoral behaviour becomes widespread amongst them, Allaah surrounds them with calamities. Obey me as long as I obey Allaah and His Rasool ﷺ. However, should I ever disobey Allaah and His Rasool ﷺ, you are not obliged to obey me at all. You may now stand up for your salaah. May Allaah shower His mercies on you all." ⁽¹⁾

The Khilaafah of Hadhrat Abu Bakr ﷺ and the Lecture that Hadhrat Umar ﷺ delivered Concerning what Happened in the Orchard of the Banu Saa'idaah

Hadhrat Abdullaah bin Abbaas ﷺ says that he used to teach the Qur'aan to

(1) Hadhrat Abu Bakr ﷺ said this because of his humility. Otherwise, the Ulema of the Ummah unanimously agree that he is the best of all the Sahabah ﷺ.

(2) Ibn Is'haaq, as quoted in *Al-Bidaaya wan-Nihaaya* (Vol.5 Pg.247).

Hadhrat Abdur Rahmaan bin Auf رضي الله عنه and he was waiting for Hadhrat Abdur Rahmaan bin Auf رضي الله عنه one day in Mina during the final Hajj that Hadhrat Umar bin Khattaab رضي الله عنه performed. When Hadhrat Abdur Rahmaan bin Auf رضي الله عنه returned to the place where they were staying, he informed Hadhrat Abdullaah bin Abbaas رضي الله عنه that a man had approached Hadhrat Umar رضي الله عنه and told him about someone else who had said, "When Umar رضي الله عنه passes away, I shall pledge my allegiance to a certain man (Hadhrat Talha bin Ubaydullaah رضي الله عنه) because the pledge of allegiance taken to Abu Bakr رضي الله عنه was a very sudden thing and came to a completion (I shall also do so all of a sudden and he will automatically become the Khalifah)." Hadhrat Umar رضي الله عنه said, "Inshaa Allaah I shall deliver a lecture to the people tonight to warn them about this group that wishes to snatch away the Khilaafah." However, Hadhrat Abdur Rahmaan bin Auf رضي الله عنه said, "Do not do that, O Ameerul Mu'mineen because Hajj brings together even the riff-raff and people of low understanding. When you stand up to address the people, it is these types of people who will dominate the gathering and when you speak, they will exaggerate your words without understanding them and give them interpretations they were never intended to mean. Wait until you reach Madinah because it is the place of Hijrah and the Sunnah. There you should gather the learned scholars and prominent people and address them at ease. They will understand you and interpret your words as you intend them." Hadhrat Umar رضي الله عنه then said, "If I reach Madinah, I shall definitely address the people about this at the first opportunity."

Hadhrat Abdullaah bin Abbaas رضي الله عنه relates further, "When we returned to Madinah on a Friday during the end of Dhul Hijjah, I hastened to the Masjid at midday without bothering about the intense heat. There I saw that Sa'eed bin Zaid رضي الله عنه had preceded me and was sitting on the right hand side of the pulpit. I sat in front of him with my knees touching his. It was not long before Umar رضي الله عنه arrived. I said, 'This afternoon he will say such things on this pulpit that were never said before.' Sa'eed bin Zaid رضي الله عنه refuted what I said by saying, 'It is unlikely that he will say anything that no other has mentioned before.' Umar رضي الله عنه sat down and after the Mu'adhin had finished, he stood up. After duly praising Allaah, he said, 'O people! what I wish to say today has been predestined for me to say for I know not whether death may be lurking before me. Therefore, whoever understands what I say and remembers it should take it as far as his convcycance can carry him. However, I do not give permission for anyone who does not understand it well to go and lie about me.'"

Hadhrat Umar رضي الله عنه continued, "Allaah had sent Muhammad ﷺ with the truth and revealed a Book to him. Amongst the verses revealed to him were the verses of Rajm (stoning to death of a married person found guilty of adultery). We read the verse, memorised it and understood it. Rasulullaah ﷺ therefore had people stoned and we did so after him. I fear that as lengthy periods of time pass by you, people would begin to say, 'We do not find the verse of Rajm in the Qur'aan.' They will therefore go astray by forsaking a compulsory injunction

that Allaah has detailed. Rajm is therefore established in the Book of Allaah to be enforced on married males and females when either proven guilty beyond doubt, when pregnancy takes place or when the person confesses.

Take note that we also used to read, 'Do not turn away from your forefathers (by associating yourselves with others) because turning away from them is extreme ingratitude.' (Just as it was with the verse of Rajm, the words of this verse were abrogated without the injunction being cancelled). Listen well! Verily Rasulullaah ﷺ said, 'Never be excessive in praising me as people were excessive in praising Isa the son of Maryam ﷺ. I am only a servant of Allaah, so refer to me as Allaah's servant and His Rasool ﷺ.' The news has also reached me that one of you has said, 'When Umar ﷺ passes away, I shall pledge my allegiance to so-and-so.' No person should ever be fooled into saying that the pledge of allegiance taken to Abu Bakr ﷺ was a very sudden thing and came to a completion. Although it did happen very quickly, Allaah had saved the entire Ummah from any evil (that would have been the result of it being delayed). In addition to this, you have no one today of the calibre of Abu Bakr ﷺ for whom people would sacrifice their very lives.

What happened on the day that Rasulullaah ﷺ passed away was that Ali ﷺ, Zubayr ﷺ and those with them stayed behind in the house of Faatima ﷺ the daughter of Rasulullaah ﷺ. On the other hand, every one of the Ansaar stayed behind in the orchard of the Banu Saa'idah while the Muhaajireen gathered around Abu Bakr ﷺ. I said, 'O Abu Bakr ﷺ! Let us go to our Ansaar brothers!' As we walked towards them, we met two righteous men (Hadhrat Uwaym Ansaari ﷺ and Hadhrat Ma'n ﷺ) who informed us about what the Ansaar were doing. They asked, 'Where are you off to, O assembly of Muhaajireen?' 'We are off to see our brothers from the Ansaar,' we replied. 'No!' they said, 'There is no need for you to do that. Why don't you Muhaajireen rather discuss your own affairs.' I said, 'By Allaah! We shall definitely go to them.' We then went to the orchard of the Banu Saa'idah where we found the Ansaar gathered together.' In their midst we saw someone wrapped in a blanket. 'Who is that?' I asked. 'Sa'd bin Ubaadah,' they replied. I asked further, 'What is wrong with him?' 'He is ill,' came the reply.

After we were seated, one of the Ansaar stood up to give a lecture. After duly praising Allaah, he said, 'We are the Ansaar (helpers) of Allaah's Deen and the army of Islaam. You, O assembly of Muhaajireen, are the group of our Nabi ﷺ and one of you has mentioned things that give us the impression that you wish to snub us and keep the Khilaafah away from us.' When he was silent, I intended to say something that I had prepared. It was an impressive speech that I intended saying before Abu Bakr ﷺ in which (my usual) harshness was well concealed. However, Abu Bakr ﷺ bade me to be quiet and I did not wish to oppose him since he was more knowledgeable and more composed than me (so I remained seated). By Allaah! (When he spoke) Abu Bakr ﷺ did not omit to say anything that impressed me from what I had prepared. Until he had

completed, he either said exactly what I wanted to say or better than that. He said, 'You (Ansaa)r are most worthy of whatever good you have already mentioned. However, the Arabs associate leadership only with the Quraysh tribe because their lineage and their city is the best. I have selected two persons for you. You may pledge your allegiance to whichever one of them you choose.' Abu Bakr رضي الله عنه then took hold of my hand and the hand of Abu Ubaydah bin Jarraah رضي الله عنه. Besides this, there was nothing of his speech that I disliked. By Allaah! I would prefer being led to be executed for committing no crime rather than being the leader of a community that includes Abu Bakr رضي الله عنه. This is what I felt at that time and I do not know whether this opinion would change at the time of my death.

Someone from the Ansaa'r then said, 'I have the perfect solution and the best medicine for this. O assembly of Quraysh! Let there be an Ameer from amongst us and another from amongst you.' Order was then lost and voices started being raised. This reached such a point that we feared serious dissension. I then said, 'Stretch out your hand, O Abu Bakr!' When he stretched out his hand, I pledged my allegiance to him and all the Muhaajireen followed suit. The Ansaa'r then also pledged their allegiance to him. (In the furore) We happened to bump Sa'd bin Ubaadah رضي الله عنه over. When someone said, 'You have killed Sa'd,' I replied, 'Allaah has killed Sa'd.' By Allaah! From all matters that we have jointly participated in, there was no matter more timeously done than the pledge of allegiance taken at the hand of Abu Bakr رضي الله عنه. (We acted quickly because) We feared that if we left the Ansaa'r without any pledge of allegiance being taken, they would take the pledge of allegiance by themselves (at the hands of someone else). We would then either be forced to pledge our allegiance as they had done against our wishes or we would have to oppose them, the obvious result of which would have been anarchy and disorder. (The crux is that) Whoever pledges his allegiance to another without consulting the Muslims has not pledged any allegiance and neither has the other person any authority (as a leader). In fact, it is feared that they would both be killed.

A narration of Zuhri from Hadhrat Urwa رضي الله عنه states that the two men who met Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه were Hadhrat Uwaym bin Saa'idah رضي الله عنه and Hadhrat Ma'n bin Adi رضي الله عنه. A narration of Sa'eed bin Musayyib clarifies that the Sahabi رضي الله عنه who said, "I have the perfect solution and the best medicine for this" was Hadhrat Hubaab bin Mundhir رضي الله عنه.⁽¹⁾

The Narration of Hadhrat Abdullaah bin Abbaas رضي الله عنه Concerning the Talk of Khilaafah that took Place in the Orchard of the Banu Saa'idah

Hadhrat Umar رضي الله عنه narrates that what actually happened after Rasulullaah ﷺ passed away was that someone came and informed them that the Ansaa'

(1) Ahmad, Maalik and many others, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.245). Bukhari, Abu Ubayd in his *Ghraa'ib* (Vol. Pg.), Bayhaqi and Ibn Abi Shayba have also reported the narration, as quoted in *Kanzul Ummal* (Vol.3 Pg.138,139).

had gathered with Hadhrat Sa'd bin Ubaadah ﷺ in the orchard of the Banu Sa'aidah where they intended taking the pledge of allegiance. Hadhrat Umar ﷺ, Hadhrat Abu Bakr ﷺ and Hadhrat Abu Ubaydah bin Jarraah ﷺ stood up in alarm and hastened towards the Ansaar fearing that they may introduce something strange into Islaam. En route they happened to meet two truthful men; Hadhrat Uwaym bin Saa'idah ﷺ and Hadhrat Ma'n bin Adi ﷺ. When the two men asked where the others were off to, the others replied, "We are off to see your people (the Ansaar) concerning what we have heard about their activities." The two men said, "You may return because you can never be opposed and nothing can be done without your approval." Hadhrat Umar ﷺ says, "We refused to listen to them and continued. In the meantime, I was preparing a speech to say to them. When we eventually reached them, we found them all around Sa'd bin Ubaadah who was lying on a bed due to illness." When the Muhaajireen arrived, the Ansaar addressed them saying, "O assembly of the Quraysh! Let there be an Ameer from amongst us and another from amongst you." Hadhrat Hubaab bin Mundhir ﷺ added, "I have the perfect solution and the best medicine for this. By Allaah! If you agree, we could make this as pleasant as a young camel." "Take it easy," said Hadhrat Abu Bakr ﷺ. As he started talking, he first bade Hadhrat Umar ﷺ to be silent. Thereafter, he praised Allaah and said, "O assembly of Ansaar! I swear by Allaah that we do not deny your virtues. We neither deny the high status that you have reached in Islaam nor the rights that we owe you. However, even you acknowledge that no other tribe enjoys the status that the Quraysh enjoys amongst all the Arabs. You also know well that the Arabs will unite only under the leadership of one of them. While we (from the Quraysh) shall be the leaders, you (Ansaar) shall be our ministers. Fear Allaah! Do not cause divisions in Islaam and do not be the first to introduce something strange into Islaam. I have selected two men (referring to Hadhrat Umar ﷺ and Hadhrat Abu Ubaydah bin Jarraah ﷺ). Whichever of them you choose to pledge your allegiance, you may be rest assured that he is dependable."

Hadhrat Umar ﷺ says, "By Allaah! There was nothing that I wanted said which Abu Bakr ﷺ did not say except this part (where he named me as a potential candidate). I swear by Allaah that I would prefer being killed, then brought back to life and then being killed again for no crime on my part rather than being appointed leader of a community that includes Abu Bakr ﷺ." Hadhrat Umar ﷺ then addressed the gathering saying, "O assembly of Ansaar! O assembly of Muslims! Indeed the person most worthy of leadership after Rasulullaah ﷺ is 'the second of the two when they were in the cave'. He is Abu Bakr ﷺ who was clearly the very first (to enter Islaam)."

Hadhrat Umar ﷺ then grabbed the hand of Hadhrat Abu Bakr ﷺ but before he could pledge his allegiance to Hadhrat Abu Bakr ﷺ, an Ansaari beat him to it. All the other people followed suit and no attention was given to Hadhrat Sa'd bin Ubaadah ﷺ. (1)

(1) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.3 Pg.139).

The Narration of Hadhrat Ibn Seereen Concerning what Happened in the Hall of the Banu Saa'idad

Hadhrat Ibn Seereen رضي الله عنه narrates from a man from the Banu Zurayq tribe that on that fateful day (when Rasulullaah ﷺ passed away), Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه went to the Ansaar. Hadhrat Abu Bakr رضي الله عنه said, "O assembly of Ansaar! We certainly do not deny the rights owed to you. In fact, no Mu'min can deny these rights. By Allaah! You have always shared in any good that came to us. However, the Arabs will never accept and shall never be happy with any leader that does not belong to the Quraysh. This is because from all Arabs the Quraysh are the most eloquent of people, have the best lineage, have the best city and feed the most people. So come to Umar and pledge your allegiance to him." "No!" replied the Ansaar. "Why not?" asked Hadhrat Umar رضي الله عنه. The Ansaar replied, "Because we fear that he will give others preference over us." Hadhrat Umar رضي الله عنه said, "Never! I shall never do this as long as I live. Rather pledge your allegiance to Abu Bakr رضي الله عنه." Hadhrat Abu Bakr رضي الله عنه said to Hadhrat Umar رضي الله عنه, "You are stronger than me." "But you are more virtuous than me," responded Hadhrat Umar رضي الله عنه. Hadhrat Umar رضي الله عنه repeated this three times. On the third time, Hadhrat Umar رضي الله عنه added, "Together with your virtue, you shall have my strength with you." Addressing the people, he then said, "Pledge your allegiance to Abu Bakr رضي الله عنه." As people were pledging their allegiance to Hadhrat Abu Bakr رضي الله عنه, some people approached Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه (to pledge allegiance to him). Hadhrat Abu Ubaydah رضي الله عنه said to them, "How can you come to me when you have amongst you 'the second of the two'?" ⁽¹⁾

The Sahabah رضي الله عنهم Place Hadhrat Abu Bakr رضي الله عنه Ahead for Khilaafah, Are Pleased to Select him and Condemn Anyone who desires to Divide their Unity

A narration of Ibn Asaakir and the Statement of Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه Concerning the Khilaafah of Hadhrat Abu Bakr رضي الله عنه

Hadhrat Muslim narrates that Hadhrat Abu Bakr رضي الله عنه sent a message to Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه saying, "Come forward so that I may make you the Khalifah because I have heard Rasulullaah ﷺ say that every nation has an Ameen (someone most trustworthy) and that you are the Ameen of this Ummah." Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه replied, "I can never step ahead of a person (yourself) whom Rasulullaah ﷺ had instructed to lead us in salaah." ⁽²⁾

(1) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.136). Haakim (Vol.3 Pg.267) has also reported

A Hadith of Ahmad and the statements of Hadhrat Abu Ubaydah bin Jarraah ﷺ and Hadhrat Uthmaan ﷺ Concerning the Khilaafah of Hadhrat Abu Bakr ﷺ

Hadhrat Abul Bakhtari narrates that Hadhrat Umar ﷺ said to Hadhrat Abu Ubaydah bin Jarraah ﷺ, "Stretch out your hand so that I may pledge my allegiance to you because I have heard Rasulullaah ﷺ say that you are the Ameen of this Ummah." Hadhrat Abu Ubaydah bin Jarraah ﷺ replied, "I am not likely to step ahead of a person whom Rasulullaah ﷺ had commanded to lead us in salaah and who then led us in salaah until Rasulullaah ﷺ passed away." (1)

Another narration states that Hadhrat Abu Ubaydah ﷺ said, "Since accepting Islaam I have never seen you do something so ridiculous! How can you pledge allegiance to me when you have amongst you As Siddeeq who is 'the second of the two'?" (2)

Hadhrat Uthmaan bin Affaan ﷺ said, "Abu Bakr ﷺ is the most worthy of it (Khilaafah) because he was 'the second of the two' and the close companion of Rasulullaah ﷺ." (3)

Hadhrat Abu Bakr ﷺ declines to Accept the post of Khalifah and the statements of Hadhrat Ali ﷺ and Hadhrat Zubayr ﷺ he is most Worthy of the Position

Hadhrat Sa'd bin Ibraheem bin Abdur Rahmaan bin Auf ﷺ narrates that Hadhrat Abdur Rahmaan bin Auf ﷺ was with Hadhrat Umar ﷺ when Hadhrat Muhammad bin Masalama ﷺ broke the sword of Hadhrat Zubayr ﷺ. Hadhrat Abu Bakr ﷺ then stood up to address the people and excused himself (from accepting the post as Khalifah). He said, "I swear by Allaah that there was not a single day or night in which I desired leadership. Neither was I inclined towards leadership nor have I ever prayed to Allaah for it in secret or in public. However, (I accepted the post because) I feared great anarchy (amongst the Muslims without a leader). I derive no peace in leadership. I have been burdened with a formidable task that I have no power to do without the strength provided by Allaah. I still wish that someone more powerful than me was in my position today."

Although the Muhaajireen accepted what Hadhrat Abu Bakr ﷺ had to say, Hadhrat Ali ﷺ and Hadhrat Zubayr ﷺ said, "The only grievance we have is that we were excluded from the consultations. However, we are also of the

the narration from Muslim Bateen as have Ibn Asaakir, Ibn Shaaheen and others, as quoted in
Kanzul Ummaal (Vol.3 Pg.126).

(1) Ahmad, Haythami (Vol.5 Pg.183) has commented on the chain of narrators.

(2) Ibn Sa'd and Ibn Jareer.

(3) *Kanzul Ummaal* (Vol.3 Pg.140).

opinion that Abu Bakr ﷺ is most worthy of the post after Rasulullaah ﷺ. He was the companion of Rasulullaah ﷺ in the cave and the 'second of the two'. We definitely acknowledge his status and his seniority. After all, Rasulullaah ﷺ did instruct him to lead the Muslims in salaah while Rasuiullaah ﷺ was alive." (1)

The narration of Ibn Asaakir Concerning the Difference of Opinion between Hadhrat Ali ﷺ and Hadhrat Abu Sufyaan ﷺ

Hadhrat Suwayd bin Ghafala narrates that Hadhrat Abu Sufyaan ﷺ once came to Hadhrat Ali ﷺ and Hadhrat Abbaas ﷺ and said, "O Ali and Abbaas! What is wrong that leadership is with the clan of the Quraysh that is the lowest in rank and the fewest in number? By Allaah! If you wish, I could fill Madinah with cavalry and infantry (to oppose Hadhrat Abu Bakr ﷺ)." Hadhrat Ali ﷺ replied, "No, by Allaah! I have no desire for you to fill Madinah with cavalry and infantry. Had we not believed that Abu Bakr ﷺ was worthy of the post, we would have never left it to him. O Abu Sufyaan! The Mu'mineen are a people who wish well for each other. They love each other even though their homes and bodies may be far apart. On the other hand, it is the Munaafiqeen who endeavour to deceive each other." (2)

Another similar narration adds about the Munaafiqeen, "Even though their homes and bodies are close by, they are people who deceive each other. We have pledged our allegiance to Abu Bakr ﷺ and he is most worthy of the post." (3)

A Narration of Abdur Razzaaq and Haakim Concerning What Happened between Hadhrat Ali ﷺ and Hadhrat Abu Sufyaan ﷺ

Hadhrat Ibn Abjar reports that after the pledge of allegiance was taken at the hand of Hadhrat Abu Bakr ﷺ, Hadhrat Abu Sufyaan ﷺ went to Hadhrat Ali ﷺ and said, "The smallest clan of the Quraysh has overpowered you with regards to leadership! Listen well! If you wish, I could fill Madinah with cavalry and infantry (to oppose Hadhrat Abu Bakr ﷺ)." Hadhrat Ali ﷺ said to him, "Even if you remain the enemy of Islaam and the Muslims forever, it will not affect Islaam and its people in the least. In our opinion, Abu Bakr ﷺ is most worthy of the position." (4)

Hadhrat Murra bin Tayyib narrates that Hadhrat Abu Sufyaan bin Harb ﷺ approached Hadhrat Ali ﷺ to say, "How is it that leadership has gone to that clan of the Quraysh who are the smallest in number and the lowest in rank

(1) Haakim (Vol.3 Pg.66) and Bayhaqi (Vol.8 Pg.152).

(2) Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.3 Pg.141).

(3) Kanzul Ummaal (Vol.3 Pg.140).

(4) ibn Mubaarak, as quoted in Isti'aab (Vol.4 Pg.87).

(referring to the clan of Hadhrat Abu Bakr ؓ). By Allaah! If you wish, I could fill Madinah with cavalry and infantry (to oppose Hadhrat Abu Bakr ؓ)." Hadhrat Ali ؓ responded by saying, "For as long as you wish to bear enmity for Islaam and its people, Abu Sufyaan, you will not be able to harm them in the least. We have found Abu Bakr ؓ to be worthy of the post." (1)

The Differences between Hadhrat Umar ؓ and Hadhrat Khaalid bin Sa'eed ؓ Concerning the Khilaafah of Hadhrat Abu Bakr ؓ

Hadhrat Sakhar ؓ who was Rasulullaah ﷺ's bodyguard⁽²⁾ narrates that Hadhrat Khaalid bin Sa'eed bin Aas ؓ was in Yemen when Rasulullaah ﷺ passed away. He arrived in Madinah a month after Rasulullaah ﷺ's demise wearing a silken cloak. When he met Hadhrat Umar ؓ and Hadhrat Ali ؓ, Hadhrat Umar ؓ called out to the people, "Tear up his cloak! How can he wear silk when he is a Muslim man in times of peace?" After the people had torn his cloak up, Hadhrat Khaalid bin Sa'eed ؓ said, "O Abu Hasan (Hadhrat Ali ؓ)! O family of Abd Manaaf! Have you been overpowered in leadership?" Hadhrat Ali ؓ said to him, "Do you view this as a power struggle or Khilaafah?" Hadhrat Khaalid bin Sa'eed ؓ said, "O family of Abd Manaaf! No person better than you should overpower you in this matter (how could you allow Abu Bakr ؓ do so when he does not belong to the family of Abd Manaaf?)." Hadhrat Umar ؓ then said to Hadhrat Khaalid ؓ, "May Allaah smash your mouth! By Allaah! If any liar contemplates on what you have mentioned, he will do harm only to himself." (3)

A Narration of Hadhrat Ummu Khaalid ؓ Concerning what Happened between Hadhrat Abu Bakr ؓ and Hadhrat Khaalid bin Sa'eed ؓ

Hadhrat Ummu Khaalid ؓ who was the daughter of Hadhrat Khaalid bin Sa'eed ؓ narrates that her father returned from Yemen only after the Muslims had already pledged their allegiance to Hadhrat Abu Bakr ؓ. Addressing Hadhrat Ali ؓ and Hadhrat Uthmaan ؓ, he said, "Do you people who are from the family of Abd Manaaf accept that a person who does not belong to your clan should be appointed as your leader?" When Hadhrat Umar ؓ reported this to Hadhrat Abu Bakr ؓ, Hadhrat Abu Bakr ؓ ignored it while it remained in the heart of Hadhrat Umar ؓ. Hadhrat Khaalid bin Sa'eed ؓ continued staying in Madinah for three months without pledging his allegiance to Hadhrat Abu Bakr ؓ.

When Hadhrat Abu Bakr ؓ once passed by the house of Hadhrat Khaalid bin

(1) Haakim (Vol.3 Pg.78).

(2) Rasulullaah ﷺ used bodyguards during a while, but then stopped using them when Allaah revealed verse 67 of Surah Ma'a'idah where Allaah says, "Allaah shall protect you from the people".

(3) Tabari (Vol.4 Pg.28). Sayf and Ibn Asaakir have also reported the narration in brief, as quoted in *Kanzul Ummaal* (Vol.8 Pg.59).

Sa'eed ﷺ one afternoon, Hadhrat Abu Bakr ﷺ greeted him. Hadhrat Khaalid ﷺ said, "Do you want me to pledge my allegiance to you?" Hadhrat Abu Bakr ﷺ replied, "All I want you to do is to enter into the agreement that all the Muslims have entered into." Hadhrat Khaalid ﷺ then said, "Let us make an appointment for tonight when I shall pledge my allegiance to you." Hadhrat Khaalid ﷺ arrived when Hadhrat Abu Bakr ﷺ was seated on the pulpit and pledged his allegiance.

Hadhrat Abu Bakr ﷺ always had a good opinion of Hadhrat Khaalid bin Sa'eed ﷺ and respected him. When Hadhrat Abu Bakr ﷺ once dispatched an army to Shaam, he appointed Hadhrat Khaalid ﷺ as the commander (and gave him the flag). When Hadhrat Khaalid ﷺ took the flag home, Hadhrat Umar ﷺ said to Hadhrat Abu Bakr ﷺ, "How can you give command to Khaalid when he had made those statements in the past?" Hadhrat Umar ﷺ insisted so much that Hadhrat Abu Bakr ﷺ eventually sent Hadhrat Abu Arwa Dowisi to Hadhrat Khaalid ﷺ with the message, "The Khalifah of Rasulullaah ﷺ requests you to return the flag to us." Hadhrat Khaalid ﷺ took out the flag and handed it over. He then said, "By Allaah! Just as the appointment to command did not please me, the dismissal does not grieve me. The one to be blamed is someone other than the Khalifah (i.e. Hadhrat Umar ﷺ)."

Hadhrat Ummu Khaalid narrated further, "It was not long afterwards that Abu Bakr ﷺ came to apologise to my father and took a promise from him not to every speak ill of Umar ﷺ. By Allaah! My father then always prayed for Umar ﷺ until he passed away." (1)

Hadhrat Abu Bakr ﷺ Marches for Jihaad by Himself and the statement of Hadhrat Ali ﷺ in this Regard

Hadhrat Aa'isha ؓ narrates that Hadhrat Abu Bakr ﷺ once drew his sword and rode his animal towards Dhu Qassah. Hadhrat Ali ؑ took hold of the animal's reins and said, "Where are you off to, O Khalifah of Rasulullaah ﷺ? Today I shall say to you what Rasulullaah ﷺ said to you during the Battle of Uhud; 'Sheath your sword and do not cause me grief (by getting yourself injured or martyred)'. I swear by Allaah that if we suffer any grief through you (coming to harm), Islaam shall never regain its form." Hadhrat Abu Bakr ﷺ then returned and dispatched an army instead. (2)

Relinquishing the Post of Khilaafah

The Lecture of Hadhrat Abu Bakr ﷺ Concerning the Khilaafah and his Statement that he Never Desired it for a Single Day or Night

Hadhrat Abu Bakr ﷺ once said, "O people! You may think that I assumed the

(1) Ibn Sa'd (Vol.4 Pg.97).

(2) Saaji, as quoted in *Kanzul Ummaal* (Vol.3 Pg.143). Daar Qutni has also reported the narration, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.315).

post as Khalifah because I had aspirations for it and because I desired to gain superiority over you. This is not true! I swear by the Being Who controls my life that I have never assumed the post because of any aspirations and neither to attain superiority over you people or over any Muslim. I have never desired the position for a single night or day and I have never prayed to Allaah for it either secretly or in public. However, I have been burdened with this extremely formidable task which I have no strength to carry out without the assistance of Allaah. I do wish that it be handed over to any other companion of Rasulullaah ﷺ provided that he exercises justice. I am therefore returning the portfolio to you and acknowledge no pledge of allegiance from you. You may hand the post over to whoever you please for I am just an ordinary man amongst you." ⁽¹⁾

The Response of the Sahabah ﷺ to Hadhrat Abu Bakr ﷺ and their Statement Confirming that he was the Best Amongst them

Hadhrat Isa bin Atiyya reports that the day after the Sahabah ﷺ had pledged their allegiance to Hadhrat Abu Bakr ﷺ, he stood up to deliver a lecture. He said, "O people! I am cancelling your decision (to appoint me as Khalifah) for I am not the best of you. You should therefore pledge your allegiance to the person who is best amongst you." The Sahabah ﷺ stood up and replied, "O Khalifah of Rasulullaah ﷺ! We swear by Allaah that you are the best amongst us."

Hadhrat Abu Bakr ﷺ then said, "O people! There are people who entered into Islaam willingly and those who entered unwillingly. However, they are now all in Allaah's protection and His neighbours. Therefore, if it is possible that Allaah does not find you guilty of wronging anyone in His protection, then make sure that you do so. I also have a Shaytaan with me so when you see me angry, stay away from me so that I may not harm even your hair or your skin. O people! Keep watch over the income of your slaves because flesh nourished with Haraam cannot enter Jannah. Hear this well! Inspect me with your eyes and assist me when I do good. However should I deviate, then do correct me. Obey me as long as I obey Allaah and disobey me if I disobey Allaah." ⁽²⁾

The Reply that Hadhrat Ali ﷺ gave to Hadhrat Abu Bakr ﷺ Emphasising that they would never Accept his Relinquishing the Khilaafah nor would they ever ask him to relinquish it

Hadhrat Abul Jahhaaf narrates that for three days after people pledged their allegiance to Hadhrat Abu Bakr ﷺ, he kept his door locked and on each day he would come out to say to the people, "O people! I have cancelled the pledge of

(1) Abu Nu'aym in his *Fadhaa'ilus Sahabah* ﷺ, as quoted in *Kanzul Ummaal* (Vol.3 Pg.131).

(2) Tabraani, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135). Haythami (Vol.5 Pg.184) has commented on the chain of narrators.

allegiance that you have given me. You may therefore pledge your allegiance to whomever you please." Each time that he said this, Hadhrat Ali bin Abi Taalib رضي الله عنهما responded by saying, "Neither will we accept your relinquishing the Khilaafah nor will we ever ask you to relinquish it. When Rasulullaah ﷺ had placed you ahead, who can ever pull you back?" ⁽¹⁾

Hadhrat Zaid bin Ali narrated from his seniors that on three occasions, Hadhrat Abu Bakr رضي الله عنهما announced from the pulpit, "Is there anyone who is displeased (with me being the Khalifah) so that I may relinquish the post?" Each time it was Hadhrat Ali bin Abi Taalib رضي الله عنهما who replied, "Neither will we accept your relinquishing the Khilaafah nor will we ever ask you to relinquish it. When Rasulullaah ﷺ had placed you ahead, who can ever pull you back?" ⁽²⁾

Accepting Leadership for the Welfare of Deen

What Happened between Hadhrat Abu Bakr رضي الله عنهما and Hadhrat Ibn Raafi رضي الله عنهما

Hadhrat Raafi ibn Abu Raafi رضي الله عنهما narrated, "After the people had appointed Hadhrat Abu Bakr رضي الله عنهما as Khalifah, I said (to myself), 'This is the very man who told me never to assume leadership over even two persons (contrary to his own advice, he has now become the leader of all the Muslims).' I then left (home) and rode to Madinah. I then confronted Hadhrat Abu Bakr رضي الله عنهما and said, 'O Abu Bakr! Do you recognise me?' 'I certainly do,' he replied. I asked further, 'Do you remember something that you once told me that I should not assume leadership over even two persons? However, you have assumed leadership over the entire Ummah.' He replied, 'When Rasulullaah ﷺ left this world, the people were still new in Islaam. Although I disliked it, I then assumed the post because I feared that (without leadership) they would revert to kufr and dispute with each other. In addition to this, my companions also kept insisting.' Abu Bakr رضي الله عنهما then continued giving me his reasons until my heart was content (that he assumed the post solely for the welfare of the Deen)." ⁽³⁾

Being Grieved After Acceding to the Post of Khilaafah

Hadhrat Abu Bakr رضي الله عنهما says to Hadhrat Umar رضي الله عنهما, "It was you who forced me to assume this post"

A man from the family of Rabee'ah says that news reached him that Hadhrat Abu Bakr رضي الله عنهما sat at home in grief after he was appointed as Khalifah. When Hadhrat Umar رضي الله عنهما came to the house, Hadhrat Abu Bakr رضي الله عنهما scolded him saying, "It was you who forced me to assume this post." When Hadhrat Abu Bakr رضي الله عنهما

(1) Ushaari, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).

(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).

(3) Ibn Raahway, Adani, Baghawi and Ibn Khuzaymah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.125).

ﷺ complained to Hadhrat Umar ﷺ that he found passing judgement a worrisome task; Hadhrat Umar ﷺ said, "Don't you know that Rasulullaah ﷺ said, 'When a leader applies himself (and passes a ruling,) he will receive twice the reward if he is correct. On the other hand, if he errs (in his ruling) after applying himself, he will still receive a single reward.'" This statement seemed to ease matters for Hadhrat Abu Bakr ﷺ.⁽¹⁾

Hadhrat Abu Bakr ﷺ's Last Words to Hadhrat Abdur Rahmaan bin Auf ﷺ

Hadhrat Abdur Rahmaan bin Auf ﷺ narrates that Hadhrat Abu Bakr ﷺ said the following to him on his deathbed, "I have no regrets about anything that I have done except for three things that I wish I had never done. There are also three things I have never done that I wish I had. There are three other things that I wished I had enquired from Rasulullaah ﷺ." Amongst the things that this narration contains is that Hadhrat Abu Bakr ﷺ said, "I wish that on the day that we were (selecting the Khalifah) in the orchard of Banu Sa'lidah, I had forced the post on to one of two persons, either Abu Ubaydah bin Jarraah or Umar. One of them would then have been the Ameer while I could have served as his minister." Another thing mentioned in the narration is that he said, "I wish that at the time I had dispatched Khaalid bin Waleed to Shaam, I had also dispatched Umar to Iraq. In that way, I would have spread my right and left arms out in the path of Allaah. As for the three things that I wished I had enquired from Rasulullaah ﷺ, I wish that I had asked him to identify those amongst whom Khilaafah would be so that none would contest it from those who deserve it. I also wish that I had asked Rasulullaah ﷺ whether the Ansaar would have any part in the Khilaafah."⁽²⁾

A Leader Appointing his Successor

Hadhrat Abu Bakr ﷺ Consults with other Sahabah ﷺ on his deathbed Concerning his Successor

Hadhrat Abu Salama bin Abdur Rahmaan and others narrate that when Hadhrat Abu Bakr ﷺ grew extremely ill and was close to death, he called for Hadhrat Abdur Rahmaan bin Auf ﷺ and said, "Tell me about Umar bin Khattaab ﷺ." Hadhrat Abdur Rahmaan ﷺ replied, "You are asking me about someone whom you know better than me." Hadhrat Abu Bakr ﷺ said, "I still want you to tell me." Hadhrat Abdur Rahmaan ﷺ then said, "He is the best of all those whom you see fit as your successor."

Hadhrat Abu Bakr ﷺ then summoned Hadhrat Uthmaan bin Affaan ﷺ and asked him, "Tell me about Umar bin Khattaab." "You know him the best from

(1) ibn Raahway, Khaythama in his *Fadhaailus Sahabah* ﷺ and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135).

(2) Abu Ubayd, Uqayli, Tabraani, Ibn Asaakir, Sa'eed bin Mansoor and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135). Haythami (Vol.5 Pg.203) has commented on the chain of narrators.

"all of us," responded Hadhrat Uthmaan رضي الله عنه. "Despite this, O Abu Abdullaah." Hadhrat Uthmaan رضي الله عنه then said, "I swear by Allaah that as far as I know, his inner self is even better than his (exemplary) outer appearance and there is none like him amongst us." Hadhrat Abu Bakr رضي الله عنه commented, "May Allaah shower His mercy on you. By Allaah! Should I leave him (as my successor), I would not be doing you any wrong."

Hadhrat Abu Bakr رضي الله عنه then also consulted with Hadhrat Sa'eed bin Zaid Abu A'war رضي الله عنه, Hadhrat Usayd bin Hudhayr رضي الله عنه and several other Sahabah رضي الله عنهم from amongst the Muhaajireen and the Ansaar. Hadhrat Usayd رضي الله عنه had the following to say, "By Allaah! I rate him the best after you. He is pleased with that which pleases Allaah and angry with that which angers Allaah. His inner self is even better than his (excellent) outer appearance and there is none as capable for the post of Khilaafah as he is."

When some other Sahabah رضي الله عنهم heard that Hadhrat Abdur Rahmaan bin Auf رضي الله عنه and Hadhrat Uthmaan رضي الله عنه had seen Hadhrat Abu Bakr رضي الله عنه privately, they went to Hadhrat Abu Bakr رضي الله عنه and one of them said, "What would you reply to your Rabb if He asked you about appointing Umar as your successor when you have already seen his harshness?" Hadhrat Abu Bakr رضي الله عنه asked someone to help him sit up and then said, "Do you wish to make me fear Allaah?! Ruined is the person who carries injustice as his provision to the Aakhirah! I would tell my Rabb that I have appointed the best of Your creation as my successor. Convey what I have told you to everyone else." Hadhrat Abu Bakr رضي الله عنه then lay down, called for Hadhrat Uthmaan bin Affaan رضي الله عنه and told him to write the following:

The Letter of Hadhrat Abu Bakr رضي الله عنه Detailing the Appointment of Hadhrat Umar رضي الله عنه as his Successor, his Advice to him and to the Public

"In the name of Allaah the Most Kind, the Most Merciful. The following is the arrangement made by Abu Bakr bin Abu Quhaafa during his last moments in the world, as he prepares to leave it and during the first moments of his life in the Aakhirah as he prepares to enter it. This is a point where even Kuffaar accept Imaan, wrong-doers become convinced and liars speak the truth. I have appointed Umar bin Khattaab as my successor over you. You should listen to him and obey his commands. (In doing this) I have not forfeited any good owing to Allaah, His Rasool رضي الله عنه, His Deen, myself nor owing to you people in any way. If he exercises justice, then this is exactly what I had expected from him. On the other hand, if he has changed, then every man is accountable (to Allaah) for the wrong he does. I have only intended good and have no knowledge of the unseen. (Allaah declares:) Shortly (after death) the oppressors (wrongdoers) will come to know to

which place they will return (Jahannam).

Peace be to you all together with the mercy of Allaah.

According to the orders of Hadhrat Abu Bakr ؓ, Hadhrat Uthmaan ؓ then sealed the letter. Some narrators state that Hadhrat Abu Bakr ؓ had only dictated the beginning of the letter and had not yet made mention of Hadhrat Umar ؓ when he fell unconscious. Although he had not named anyone, Hadhrat Uthmaan ؓ wrote the words: "I have appointed Umar bin Khattaab as my successor over you." When Hadhrat Abu Bakr ؓ regained consciousness, he asked Hadhrat Uthmaan ؓ to read what he had written. When Hadhrat Uthmaan ؓ read the part about Hadhrat Umar ؓ, Hadhrat Abu Bakr ؓ exclaimed, "Allaahu Akbar! I see that you feared people would fall into dispute (concerning the Khilaafah) if my soul had left during my state of unconsciousness. May Allaah reward you with the most excellent rewards on behalf of Islaam and the people of Islaam. I swear by Allaah that you are also worthy of Khilaafah."

In compliance with the orders of Hadhrat Abu Bakr ؓ, Hadhrat Uthmaan ؓ then went out with the sealed letter. With him was Hadhrat Umar ؓ and Hadhrat Usayd bin Sa'eed Quradhi ؓ. Addressing the people, Hadhrat Uthmaan ؓ said, "Will you pledge your allegiance to the person mentioned in this letter?" All the people agreed. One of them even said, "We know who he is. He is Umar." Ibn Sa'd says that it was Hadhrat Ali ؓ who said this. All the people confirmed their approval and pledged their allegiance (to Hadhrat Umar ؓ).

Hadhrat Abu Bakr ؓ then called Hadhrat Umar ؓ in private and gave him advice. When Hadhrat Umar ؓ had left, Hadhrat Abu Bakr ؓ raised his hands and prayed, "O Allaah! I have done this only for their welfare and because I feared anarchy. You know best what I have done and I have truly applied my mind to the decision. I have appointed as their leader the one who is the best amongst them, who is the most capable and who has the greatest desire for their welfare. O Allaah! The death that You have decreed for me has already arrived, so do succeed me amongst them because they are Your servants and their forelocks are in Your hands. Make their leader righteous for them and make him amongst the Khulafaa Raashideen who follow the way of the Nabi of mercy ؑ and the way of the pious ones after him. Also make his subjects righteous for him." ⁽¹⁾

Hadhrat Hasan narrates that when Hadhrat Abu Bakr ؓ fell ill and was certain that he would soon leave the world, he gathered the people and said, "You can all see my condition. I am quite certain that I am soon to die. Allaah has freed you from your obligation towards the allegiance you have pledged to me. Allaah has undone the hold I have over you and returned your self-determination to you. You may now appoint whoever you please as your leader. If you appoint

(1) Ibn Sa'd (Vol.3 Pg.199), as quoted in *Kanzul Ummaal* (Vol.3 Pg.145).

someone during my lifetime, it will be more conducive to your unity after my death."

The people then left Hadhrat Abu Bakr ؓ alone and left (to consult with each other) but were unable to reach any decision. They then returned to Hadhrat Abu Bakr ؓ and said, "O Khalifah of Rasulillaah ! You choose someone on our behalf." "You people may perhaps disagree with my decision," remarked Hadhrat Abu Bakr ؓ. When they assured him that they would not, Hadhrat Abu Bakr ؓ reaffirmed their resolution by saying, "Will you promise in Allaah's name that you would be happy with my decision?" "We certainly will," they confirmed. Hadhrat Abu Bakr ؓ then said, "Then allow me some time to see what is in the best interests of Allaah, His Deen and His servants."

Hadhrat Abu Bakr ؓ later sent for Hadhrat Uthmaan ؓ and said, "Recommend someone to me. By Allaah! In my opinion, you are certainly most worthy of the post yourself." When Hadhrat Uthmaan ؓ recommended Hadhrat Umar ؓ, Hadhrat Abu Bakr ؓ instructed him to write the letter (of appointment). When Hadhrat Uthmaan ؓ reached the point where the name (of the successor) was to be written, Hadhrat Abu Bakr ؓ passed out. When he regained consciousness, he told Hadhrat Uthmaan ؓ to write the name of Hadhrat Umar ؓ. (1)

The Reply Hadhrat Abu Bakr ؓ gave to Hadhrat Talha ؓ Concerning the Appointment of Hadhrat Umar ؓ

Hadhrat Uthmaan bin Ubaydullaah bin Abdullaah bin Umar ؓ narrates that when Hadhrat Abu Bakr ؓ was about to pass away, he summoned Hadhrat Uthmaan bin Affaan ؓ and dictated his last testament to him. However, he passed out before he could name his successor. Hadhrat Uthmaan ؓ then himself named Hadhrat Umar bin Khattaab ؓ. When Hadhrat Abu Bakr ؓ regained consciousness, he asked Hadhrat Uthmaan ؓ whether he had written anyone's name. Hadhrat Uthmaan ؓ replied, "I feared that you would not regain consciousness and that the people would then fall into dispute. I therefore wrote the name of Umar bin Khattaab."

Hadhrat Abu Bakr ؓ said, "May Allaah shower His mercies on you. Had you written your name instead, you are certainly worthy of the post." Hadhrat Talha bin Ubaydullaah ؓ then entered and said, "I have been sent to represent those behind me. They are saying that knowing the harshness of Umar during your lifetime, how will he be after your death when you hand over our affairs to him? Allaah will certainly question you about this, so think well what reply you shall give." Hadhrat Abu Bakr ؓ asked someone to help him sit up and then said, "Do you wish to make me fear Allaah?! Ruined is the person who employs guesswork in deciding (who should take charge of) your affairs! If my Rabb questions me, I shall say, 'I have appointed the best of Your creation as my

(1) Ibn Asaakir and Sayf.

successor'. Convey what I have told you (to all those who have sent you)." (1)

The Narration of Ummul Mu'mineen Hadhrat Aa'isha ؓ in this Regard

Hadhrat Aa'isha ؓ narrates that when (her father) Hadhrat Abu Bakr ؓ was on his deathbed, he appointed Hadhrat Umar ؓ as his successor. Hadhrat Ali ؓ and Hadhrat Talha ؓ then came to Hadhrat Abu Bakr ؓ and asked him who he had appointed as his successor. When Hadhrat Abu Bakr ؓ informed them that he had appointed Hadhrat Umar ؓ, they said, "What reply will you then give to your Rabb?" Hadhrat Abu Bakr ؓ replied, "Do you wish to make me fear Allaah? I know Allaah and Umar better than the two of you. I shall say to Allaah that I have appointed over them the best of His creation as my successor." (2)

The narration of Hadhrat Zaid bin Haarith ؓ

Hadhrat Zaid bin Haarith ؓ reports that when Hadhrat Abu Bakr ؓ was on his deathbed, he sent for Hadhrat Umar ؓ to appoint him as his successor. Some people commented, "You wish to appoint Umar as your successor when he is harsh and ill-tempered? When he becomes our leader, he will be even more harsh and ill-tempered. What reply will you give to your Rabb when you meet Him after appointing Umar as your successor over us?" Hadhrat Abu Bakr ؓ replied, "Do you wish to make me fear Allaah?! I shall say, 'O Allaah! I have appointed the best of Your creation as my successor over the people!'" (3)

Appointing a Consultative Assembly of Competent People to Decide who Should be the Khalifah

The Assassination of Hadhrat Umar ؓ and His Selecting Six Persons to Decide who Should be Khalifah

Hadhrat Abdullaah bin Umar ؓ narrates that when Abu Lu'lu'ah attacked Hadhrat Umar ؓ, he stabbed him twice with his spear. Hadhrat Umar ؓ then thought that he had perhaps wronged the people in a manner that he was unaware of. He therefore sent for Hadhrat Abdullaah bin Abbaas ؓ, whom he was very fond of. Hadhrat Umar ؓ always kept Hadhrat Abdullaah bin Abbaas ؓ in close confidence and would listen to what he had to say. Hadhrat Umar ؓ said to Hadhrat Abdullaah bin Abbaas ؓ, "I wish to know whether this attack was a conspiracy of the general public." When

(1) La'alkalaa'i.

(2) Ibn Sa'd (Vol.3 Pg.192), as quoted in *Kanzul Ummaal* (Vol.3 Pg.146). Bayhaqi (Vol.8 Pg.149) has also reported the narration from Hadhrat Aa'isha ؓ while Ibn Jareer has reported it from Hadhrat Asmaa bint Urmays ؓ.

(3) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.146).

Hadhrat Abdullaah bin Abbaas ﷺ went out to investigate, he found that every group of people that he passed was weeping bitterly. He therefore returned to Hadhrat Umar ﷺ and reported, "O Ameerul Mu'mineen! I saw every group of people that I passed weeping as if they had lost their first child."

"Who was responsible for the attack?" asked Hadhrat Umar ﷺ. Hadhrat Abdullaah bin Abbaas ﷺ replied, "It was the fire-worshipper Abu Lu'lu'ah who was the slave of Mughiera bin Shu'ba." The signs of happiness were then visible on the face of Hadhrat Umar ﷺ as he said, "All praises are due to Allaah Who has not made my assassin a reciter of 'Laa Ilaaaha illallaah' who could debate with me. Remember that I had prevented you people from bringing any foreign non-Muslim slaves here but you did not obey my instruction. Call my brothers here." When he was asked who his brothers were, Hadhrat Umar ﷺ named Hadhrat Uthmaan ﷺ, Hadhrat Ali ﷺ, Hadhrat Taiha ﷺ, Hadhrat Zubayr ﷺ, Hadhrat Abdur Rahmaan bin Auf ﷺ and Hadhrat Sa'd bin Abi Waqqaas ﷺ.

When these Sahabah ﷺ were sent for, Hadhrat Umar ﷺ rested his head in the lap of his son Hadhrat Abdullaah ﷺ, who informed him when the men had arrived. Hadhrat Umar ﷺ then said to them, "When I pondered deeply about the affairs of the Muslims, I found that you six men are the leaders of the people and the most influential. Leadership can only be amongst you and the affairs of the people will always be properly managed as long as you men remain straight. Should there arise any disputes, it would be amongst you first."

Hadhrat Abdullaah bin Umar ﷺ related further, "When I heard my father mention disputes and division, I knew that this would soon take place even though he used the words 'Should there arise'. This is because he seldom mentioned something that I did not see happen. He then started bleeding profusely and I noticed the six men enter into such urgent discussions that I feared they would already pledge their allegiance to one of them. I then said, 'The Ameerul Mu'mineen is still alive! There can never be two Khalifahs staring at the faces of each other.'"

Hadhrat Umar ﷺ then asked them to help him up, which they did. He then said, "You men should discuss for three days, during which period Suhayb ﷺ should lead people in salaah. "With whom should we consult?" the men asked. Hadhrat Umar ﷺ replied, "You should consult with the Muhaajireen, the Ansaar and the commander of every army present here." Hadhrat Umar ﷺ then asked for some milk to drink but when he drank it, the milk emerged from his two wounds. When this happened, Hadhrat Umar ﷺ realised that his death was imminent. He then said, "If I possessed the entire world, I would offer it as ransom to be saved from the terror of what is to come after death. However, with the grace of Allaah, I envisage only good."

Hadhrat Abdullaah bin Abbaas ﷺ commented, "May Allaah reward you with the best of rewards. Did Rasulullaah ﷺ not pray that Allaah should strengthen the Deen and the Muslims through you when they were living in fear in Makkah?

It was a tremendous reinforcement when you accepted Islaam, because of which Islaam, Rasulullaah ﷺ and his Sahabah ﷺ could come out in the open. When you migrated to Madinah, your migration was a great victory and since those very early days you did not miss a single military expedition that Rasulullaah ﷺ fought against the Mushrikeen. Rasulullaah ﷺ was pleased with you when he left the world, after which you advised his successor according to the pattern shown by Rasulullaah ﷺ. Using those who accepted, you struck those who were averse until people entered into Islaam willingly and unwillingly. The Khalifah of Rasulullaah ﷺ was also happy with you when he left this world. You then assumed the role of Khalifah in the best manner that any person could do. Using you, Allaah has populated many cities, brought plenty of wealth (to the Muslims) and destroyed many enemies. In addition to this, Allaah has also used you to bring abundance into every home in terms of Deen and in terms of their sustenance. Allaah has now brought your life to an end with the great status of martyrdom. How fortunate are you not?"

Hadhrat Umar ﷺ then said, "By Allaah! The one whom you manage to deceive is truly deceived. O Abdullaah! Will you testify on my behalf in front of Allaah on the Day of Qiyaamah?" "I certainly would," Hadhrat Abdullaah bin Abbaas ﷺ assured him. Hadhrat Umar ﷺ then praised Allaah (for having the cousin of Rasulullaah ﷺ as a witness in his favour) and asked his son Hadhrat Abdullaah bin Umar ﷺ to place his cheek on the ground. When Hadhrat Abdullaah bin Umar ﷺ placed his father's cheek on his lap instead, Hadhrat Umar ﷺ insisted that his cheek be placed directly on the ground. Hadhrat Abdullaah bin Umar ﷺ then left his father's beard and cheek, allowing it to touch the ground. Addressing himself, Hadhrat Umar ﷺ said, "O Umar! Your mother and you would be destroyed if Allaah does not forgive you." He then passed away. May Allaah shower His mercy on him.

After Hadhrat Umar ﷺ had passed away, the six appointed Sahabah ﷺ summoned Hadhrat Abdullaah bin Umar ﷺ. However, he responded by saying that he would not come to them until they carried out the instruction of Hadhrat Umar ﷺ to consult with the Muhaajireen, the Ansaar and the commanders of the armies present in Madinah. When someone mentioned to Hadhrat Hasan Basri رضي الله عنه the actions of Hadhrat Umar ﷺ before his demise and his fear of Allaah, Hadhrat Hasan رضي الله عنه commented, "Such is a true Mu'min. He carries out good deeds in the proper manner together with having fear for Allaah. On the other hand, the Munaafiq combines evil deeds with the false hope of being forgiven. I swear by Allaah that in times past and present I have never seen a servant of Allaah who excels in doing good deeds without excelling in his fear of Allaah. In times past and present I have also not seen any person excel in evil deeds without excelling in the false hope of being forgiven." ⁽¹⁾

(1) Tabraani, narrating from reliable sources as conformed by Haythani (Vol.9 Pg.76).

The Narration of Ibn Sa'd Concerning the Debts of Hadhrat Umar رضي الله عنه, his Burial with his Two Companions and his Appointment of Six Men to Decide which of the Them Would be the Khalifah

In his narration concerning the assassination of Hadhrat Umar رضي الله عنه, Hadhrat Amr bin Maymoon also says that Hadhrat Umar رضي الله عنه told his son Hadhrat Abdullaah رضي الله عنه to check on his debts and add them up. When Hadhrat Abdullaah bin Umar رضي الله عنه informed his father that the debts amounted to eighty six thousand. Hadhrat Umar رضي الله عنه instructed, "If the amount can be paid from the wealth of Umar's family, then pay it from there on my behalf. If this is not possible, ask (my tribe) the Banu Adi bin Ka'b (to settle the debt). If their wealth is also not sufficient, then ask the Quraysh. However, you should not ask from anyone else besides them and (do your best to) settle my debts. I also want you to go to the mother of the Mu'mineen Hadhrat Aa'isha رضي الله عنها. Greet her with Salaam and say to her that Umar bin Khattaab requests permission to be buried beside his two companions (Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه). However, do not say that the Ameerul Mu'mineen requests for permission because I am not the Ameerul Mu'mineen any more."

When Hadhrat Abdullaah bin Umar رضي الله عنه went to Hadhrat Aa'isha رضي الله عنها, he found her sitting and weeping. He greeted her and then addressed her saying, "Umar bin Khattaab requests permission to be buried beside his two companions." Hadhrat Aa'isha رضي الله عنها replied, "By Allaah! Although I had originally reserved the place for myself, I shall today give him preference over myself." When Hadhrat Abdullaah bin Umar رضي الله عنه came back to his father, Hadhrat Umar رضي الله عنه asked, "What news do you have?" Hadhrat Abdullaah bin Umar رضي الله عنه informed Hadhrat Umar رضي الله عنه that Hadhrat Aa'isha رضي الله عنها had granted the permission. Hadhrat Umar رضي الله عنه then commented, "There was nothing more important to me than this. When I die, I want you to carry me on my bed and (when you arrive at the door of Hadhrat Aa'isha رضي الله عنها) then seek permission saying, 'Umar bin Khattaab requests permission to enter.' If she permits my entry, then take me in, otherwise take me to the graveyard of all the Muslims."

When the body of Hadhrat Umar رضي الله عنه was taken (for burial), it appeared as if the Muslims had never before experienced any tragedy. (Upon arrival at the door of Hadhrat Aa'isha رضي الله عنها) Hadhrat Abdullaah bin Umar رضي الله عنه greeted her with Salaam and said, "Umar bin Khattaab requests permission to enter." Hadhrat Aa'isha رضي الله عنها granted permission and Hadhrat Umar رضي الله عنه was honoured to be buried alongside Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه. May Allaah shower His mercies on him.

When Hadhrat Umar رضي الله عنه was about to pass away, the people told him to appoint a successor. He said, "I find none more worthy of leadership than the six men with whom Rasulullaah ﷺ was pleased when he passed away. Whoever

they appoint shall be the Khalifah after me." Hadhrat Umar رضي الله عنه then named Hadhrat Uthmaan رضي الله عنه, Hadhrat Ali رضي الله عنه, Hadhrat Talha رضي الله عنه, Hadhrat Zubayr رضي الله عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله عنه and Hadhrat Sa'd bin Abi Waqqas رضي الله عنه. He then added, "If Sa'd becomes the Khalifah, that will be fine. Otherwise, whichever of them becomes the Khalifah should request his assistance because I had not dismissed him (from his post as governor of Kufa) because of any inability or treachery on his part." Hadhrat Umar رضي الله عنه then detailed the role of his son Abdullaah رضي الله عنه as someone with whom the six could consult, emphasising that he should not be allowed to assume the post as Khalifah.

When the six Sahabah رضي الله عنهم got together (after the demise of Hadhrat Umar رضي الله عنه), Hadhrat Abdur Rahmaan bin Auf رضي الله عنه proposed that three of them forfeit their entitlement to the other three. Hadhrat Zubayr رضي الله عنه then handed his over to Hadhrat Ali رضي الله عنه, Hadhrat Talha رضي الله عنه gave his to Hadhrat Uthmaan رضي الله عنه and Hadhrat Sa'd رضي الله عنه gave his to Hadhrat Abdur Rahmaan bin Auf رضي الله عنه. The three remaining nominees then consulted with each other when the decision was left to them entirely. Hadhrat Abdur Rahmaan bin Auf رضي الله عنه then said to the other two (Hadhrat Uthmaan رضي الله عنه and Hadhrat Ali رضي الله عنه), "Which of you wishes to absolve himself (from making the decision) and hand over the decision to me. I pledge to Allaah that I shall not be negligent in selecting the one from amongst you who is the best and shall be best for the people." When the two Sahabah رضي الله عنهم agreed, Hadhrat Abdur Rahmaan bin Auf رضي الله عنه spoke to Hadhrat Ali رضي الله عنه in confidence saying, "You are the close relative of Rasulullaah ﷺ and amongst the earliest Muslims. I ask you to tell me in Allaah's name whether you would exercise justice if you were appointed Khalifah and that if I appointed Uthmaan as Khalifah, you would listen to him and obey him." When Hadhrat Ali رضي الله عنه attested that he would do so, Hadhrat Abdur Rahmaan bin Auf رضي الله عنه then said the same thing in confidence to Hadhrat Uthmaan رضي الله عنه. When Hadhrat Uthmaan رضي الله عنه agreed to do as asked, Hadhrat Abdur Rahmaan bin Auf رضي الله عنه asked Hadhrat Uthmaan رضي الله عنه to stretch out his hand. When Hadhrat Uthmaan رضي الله عنه did so, Hadhrat Abdur Rahmaan bin Auf رضي الله عنه pledged his allegiance to Hadhrat Uthmaan رضي الله عنه and was followed by Hadhrat Ali رضي الله عنه and the general public. ⁽¹⁾

The Narration of Ibn Abi Shaybah and Ibn Sa'd in this Regard

Hadhrat Amr bin Maymoon reports that when Hadhrat Umar رضي الله عنه was on his death bed, he called for Hadhrat Uthmaan رضي الله عنه, Hadhrat Ali رضي الله عنه, Hadhrat Talha رضي الله عنه, Hadhrat Zubayr رضي الله عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله عنه and Hadhrat Sa'd bin Abi Waqqas رضي الله عنه. (When they came) Hadhrat Umar رضي الله عنه then addressed only Hadhrat Ali رضي الله عنه and Hadhrat Uthmaan رضي الله عنه. He said to Hadhrat Ali رضي الله عنه, "O Ali! These people recognise your kinship to

(1) Ibn Sa'd (Vol.3 Pg.344), Abu Ubayd, Ibn Abi Shayba, Bukhari and Nasai.

Rasulullaah ﷺ (that you are his cousin and son-in-law) and the tremendous knowledge and insight that Allaah has granted you (because of which they may select you to be the Khalifah). If you are nominated to be the Khalifah, you should fear Allaah and never lift that tribe (your tribe the Banu Haashim) on to the necks of people."

Hadhrat Umar ﷺ then addressed Hadhrat Uthmaan ﷺ saying, "O Uthmaan! These people know well that you were the son-in-law of Rasulullaah ﷺ and they recognise your age and your respectability. If you are nominated to be the Khalifah, you should fear Allaah and never lift that tribe (your tribe) on to the necks of people." Hadhrat Umar ﷺ then asked the people to summon Hadhrat Suhayb ﷺ. (When he arrived) Hadhrat Umar ﷺ said to him, "Lead the people in salaah for three days during which period this group will gather in a room (to discuss which of them should be the Khalifah). When they agree on one person, any person who opposes them should be executed." ⁽¹⁾

Hadhrat Abu Ja'far reports that Hadhrat Umar ﷺ said the following to the (six) members of the consultative assembly: "Consult with each other about who should be appointed as Khalifah. If your votes are tied at two, two and two (each pair nominating a different person of three candidates), then repeat the consultation. However, if the votes are four to two, accept the opinion of the majority." ⁽²⁾ A narration from Hadhrat Aslam quotes that Hadhrat Umar ﷺ said, "If the opinions are tied at three to three, adopt the side of Abdur Rahmaan. Thereafter, you should listen to and obey (the new Khalifah)."

Another narration from Hadhrat Anas ﷺ states that a short while before Hadhrat Umar ﷺ passed away, he sent for Hadhrat Abu Talha ﷺ and said, "O Abu Talha! Be the fifth of a group of your people from the Ansaar to be with the consultative assembly. I suppose that they will gather in a house belonging to one of them, so I want you and your group to stand at the door of that house. You should not allow anyone to enter with them and you should not allow the third day to pass by without them having appointed one of them (as Khalifah)." Hadhrat Umar ﷺ then prayed, "O Allaah! You are my Successor over them." ⁽³⁾

Who is Most Worthy of Assuming the Office of Khilaafah

The Lecture that Hadhrat Abu Bakr ﷺ Gave in this Regard

Hadhrat Aasim narrates that during his final illness, Hadhrat Abu Bakr ﷺ had the people gathered together and then had some men carry him to the pulpit. This was the last lecture that he ever delivered. After praising Allaah, he said:

(1) Ibn Abi Shaybah and Ibn Sa'd.

(2) Ibn Sa'd.

(3) *Kanzul Ummaal* (Vol.3 Pg.156,157)

"O people! Beware of this world and never place your trust in it for it is extremely deceptive. Rather give preference to the Aakhirah over the world and inculcate great love for it. The love for any one of the two develops hatred for the other. It is by this matter of Khilaafah that all our affairs are governed and its end will be set right only by those factors that set right its initiation. Therefore, the only person worthy of assuming this office is the one who is most powerful amongst you, who can exercise the greatest control over his desires, who is most strict when the occasion demands austerity and most compassionate when the occasion demands leniency. He should be one who is most willing to act on the opinions of people with knowledge and insight and does not engross himself in futilities. He does not grieve over matters that do not present themselves to him, is not shy to learn and is not alarmed by emergencies. He is meticulous about managing finances and will neither embezzle any funds nor fail in his duty towards it in a fit of anger or enmity. He is prepared for things to come and his preparation consists of fear for Allaah and obedience to Him. Such a person is none other than Umar bin Khattaab."

After saying this, Hadhrat Abu Bakr رضي الله عنه descended from the pulpit. ⁽¹⁾

The Qualities of a Khalifah as Described by Hadhrat Umar رضي الله عنه

Hadhrat Abdullaah bin Abbaas رضي الله عنه says, "I served Umar رضي الله عنه in a manner that no other member of his family served him. I was also very informal with him in a manner that no member of his household was. He would sit with me and show me a lot of respect. We were sitting alone in his house one day when he heaved such a sigh that made me think he was about to die. I asked, 'Some grave matter of concern, O Ameerul Mu'mineen?' He replied, 'Some grave concern indeed.' 'What is it?' I asked. He then asked me to come closer to him. When I did so, he said, 'I can find no one worthy of this post of Khilaafah.' I then named certain individuals and asked him what he thought of them. These happened to be the six men whom he chose as the consultative assembly. Umar رضي الله عنه said something about each one of these men and then said, 'No person is suitable for the post of Khilaafah except someone who is strong without being harsh, who is lenient without being weak, who is generous without being extravagant and who is cautious about monetary affairs without being miserly.'"⁽²⁾

Another narration also from Hadhrat Abdullaah bin Abbaas رضي الله عنه states, "I was sitting with Umar رضي الله عنه one day when he heaved such a sigh that I thought his ribs would crack. I said to him, 'O Ameerul Mu'mineen! It can only be a grave worry that would cause you to sigh like that.' He agreed by saying, 'It is indeed something grave. I do not know to whom I should hand the post of Khilaafah over to.' He then turned to me and said, 'Perhaps you deem your companion (Ali

(1) Ibn Asaakir, as quoted in *Kanzul Ummah* (vol.3 Pg. 347)

(2) Ibn Sa'd.

(ع) to be worthy of the post? 'I certainly do,' I replied, 'he was one of the first Muslims and he possesses great qualities.' Umar (ع) commented, 'He is indeed as you say, but he is a man who enjoys jest and humour.'

The narration then continues up to the point where Hadhrat Umar (ع) says, "No person is suitable for the post of Khilaafah except someone who is strong without being harsh, who is lenient without being weak, who is generous without being extravagant and who is cautious about monetary affairs without being miserly." Hadhrat Abdullaah bin Abbaas (ع) used to say, "These traits were combined in no other person besides Umar (ع)." (1)

Hadhrat Abdullaah bin Abbaas (ع) mentioned, "I used to serve Umar (ع) and always stood in awe of him. I went to his house one day as he sat there all alone. He then heaved such a heavy sigh that I thought he was about to die. He then raised his head to the sky and again breathed a heavy sigh. I then plucked up the courage and said to myself, 'By Allaah! I am certainly going to ask him about this.' I then said to him, 'By Allaah! It must have been a grave concern that has made you sigh like this O Ameerul Mu'mineen.' He replied, 'By Allaah! The concern is grave indeed! I cannot find anyone suitable to fill this post of Khilaafah. Perhaps you feel that your companion (Ali (ع)) is worthy of the post.' I responded by saying, 'O Ameerul Mu'mineen! Is he not worthy of the post since he had made Hijrah? Is he not worthy of the post because of his close companionship with Rasulullaah (ﷺ)? Is he not worthy of the post because of his family ties with Rasulullaah (ﷺ)?' Umar (ع) commented, 'He is indeed as you say, but he is a man who enjoys jest and humour.'

The narration then continues up to the point where Hadhrat Umar (ع) says, "No person can bear the post of Khilaafah except someone who is strong without being harsh, who is lenient without being weak, who is generous without being extravagant and who is cautious about monetary affairs without being miserly."

Hadhrat Abdullaah bin Abbaas (ع) also adds that Hadhrat Umar (ع) said, "None can shoulder this post of Khilaafah besides a person who does not compromise on principles, who does not behave ostentatiously (in a boastful manner) and who does not give in to vain desires. None can shoulder this responsibility from Allaah besides someone who never utters any word that forces him to contradict his resolve and who judges with fairness even against his own people." (2)

Hadhrat Umar (ع) once said, "It is improper for anyone to assume his post of Khilaafah except someone who possesses four qualities. Someone who is lenient without being weak, who is strong without being harsh, who is cautious about monetary affairs without being miserly and who is generous without being extravagant. If any one of these qualities is missing, the other three will become useless." (3) Another narration quotes Hadhrat Umar (ع) as saying, "None can shoulder this responsibility from Allaah besides a person who does not

(1) Abu Ubayd in his *Gharaab* and Khateeb in *Ruwaatul Maalik*.

(2) Ibn Asaakir as quoted in *Kanzul Ummalaal* (Vol.3 Pg.158,159).

(3) Abdur Razzaaq.

compromise on principles, who does not behave ostentatiously who does not give in to vain desires, who is not concerned with developing his standing and who never conceals the truth even when angry." ⁽¹⁾

Hadhrat Sufyaan bin Abi Awjaa narrates that Hadhrat Umar bin Khattaab رضي الله عنه once said, "By Allaah! I know not whether I am a Khalifah or a king. If I am a king, then the matter is serious indeed." Someone from the audience said, "O Ameerul Mu'mineen! There is a distinct difference between the two. A Khalifah only takes something rightfully and then uses it rightfully. By the grace of Allaah, you are exactly like this. On the other hand, a king oppresses people by usurping things from some and then giving them to others." Hadhrat Umar رضي الله عنه remained silent. ⁽²⁾

Hadhrat Salmaan رضي الله عنه reports that Hadhrat Umar رضي الله عنه once asked them, "Am I a king or a Khalifah?" Hadhrat Salmaan رضي الله عنه replied, "If you had ever (unlawfully) taken even a Dirham or less from the property of the Muslims and then used it illegally, you would be a king and not a Khalifah." Hadhrat Umar رضي الله عنه then began to weep bitterly. ⁽³⁾

A man from the Banu Asad tribe narrates that he was present when Hadhrat Umar رضي الله عنه once addressed his companions. Amongst them was Hadhrat Talha رضي الله عنه, Hadhrat Salmaan رضي الله عنه, Hadhrat Zubayr رضي الله عنه and Hadhrat Ka'b رضي الله عنه. He said to them, "I want to ask you something. However, you should beware not to lie to me because you would then destroy me as well as yourselves. I ask you to tell me in the name of Allaah whether I am a Khalifah or a king." Hadhrat Talha رضي الله عنه and Hadhrat Zubayr رضي الله عنه said, "You are asking us something that we have no knowledge of. We are unable to distinguish a Khalifah from a king." Hadhrat Salmaan رضي الله عنه then testified with full conviction that Hadhrat Umar رضي الله عنه was a Khalifah and not a king. Hadhrat Umar رضي الله عنه responded by saying, "You have a right to comment because you had been frequenting the company of Rasulullaah ﷺ." Hadhrat Salmaan رضي الله عنه then qualified his statement by saying, "I say this because you exercise justice amongst your subjects, you distribute between them with fairness, you treat them with the compassion that a man treats his own family and you pass judgement according to the Book of Allaah."

Hadhrat Ka'b رضي الله عنه then said, "I was under the impression that none in this gathering besides me could differentiate between a king and a Khalifah. However, it is evident that Allaah has filled Salmaan with wisdom and knowledge." Hadhrat Ka'b رضي الله عنه then addressed Hadhrat Umar رضي الله عنه saying, "I testify that you are definitely a Khalifah and not a king." Hadhrat Umar رضي الله عنه then asked, "How is this?" Hadhrat Ka'b رضي الله عنه (who had been scholar of the previous scriptures) replied, "I have found mention of you in Allaah's scriptures." "Was mention made of me by my name?" enquired Hadhrat Umar رضي الله عنه. "No," replied Hadhrat Ka'b رضي الله عنه, "but I have found mention of you by your qualities. I

(1) Abdur Razzaaq, Ibn Asaakir and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).

(2) Ibn Sa'd (Vol.3 Pg.221).

(3) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.383).

have found (the following) 'Nubuwwah and then Khilaafah and mercy on the pattern of Nubuwwah. Thereafter again Khilaafah and mercy on the pattern of Nubuwwah, followed by kingship with a bit of oppression'." (1)

Leniency and Firmness of a Khalifah

Hadhrat Sa'eed bin Musayyib رضي الله عنه reports that when Hadhrat Umar رضي الله عنه was appointed as Khalifah, he delivered a lecture to the people from the pulpit of Rasulullaah ﷺ. After praising Allaah, he said:

"O people! I know well the feelings of you people that I am too harsh and stern. However, I was like that because I had been with Rasulullaah ﷺ as his servant and attendant and Rasulullaah ﷺ was as Allaah describes him in the Qur'aan: "extremely forgiving and merciful towards the Mu'mineen". I was therefore like a drawn sword for him unless he chose to sheath me or prevent me from doing something, in which case I would desist. Otherwise, I would be stern with people in place of the leniency that Rasulullaah ﷺ showed. This was my behaviour alongside Rasulullaah ﷺ until Allaah took him from this world in a condition that he was pleased with me. I thank Allaah tremendously for that extremely good fortune. I then adopted the same attitude with the Khalifah of Rasulullaah ﷺ Abu Bakr رضي الله عنه. You people know well his respectability, his humility and his leniency. I was also at his service like a sword in his defence, combining my sternness with his leniency. If he took the initiative in any matter before I could, I would restrain myself. Otherwise, I would forge ahead. This was my behaviour alongside him until Allaah took him from this world in a condition that he was pleased with me. I thank Allaah tremendously for that extremely good fortune.

Now that the Khilaafah has been handed over to me, I know well that some of you would say, 'He was stern with us when someone else was the Khalifah, what will now happen once he is himself the Khalifah?' You people have no need to ask anyone about me because you know me and have had experiences with me. You know as much about the practices of your Nabi ﷺ as I do. I have asked Rasulullaah ﷺ everything that I needed to ask and I now have no regrets about not asking him anything that I had wanted to ask. Now that I am Khalifah, you should understand well that the sternness you have been seeing in me shall be multiplied against an oppressor and a criminal. It will also be employed to take back from the strong ones what they had taken from the weak. However, despite all of this sternness, I shall still place my cheek on the ground for people who abstain from immoral behaviour and evil and who are obedient. If there ever arises any differences between myself and any of you concerning any matter of judgement, I shall not refuse to walk with him to (a third party) whom you choose, who will look into the matter causing the conflict. So fear Allaah, O servants of Allaah and assist me against yourselves by restraining yourselves from carrying rumours and also assist me against myself by enjoining what is good and forbidding me from evil and presenting me with

(1) Nu'aym bin Hammaad in his Fitaa, as quoted in Kanzul Ummalaal (Vol.4 Pg.389).

good counsel in the task that Allaah has appointed me to." ⁽¹⁾

Hadhrat Muhammad bin Zaid ﷺ reports that Hadhrat Ali ﷺ, Hadhrat Uthmaan ﷺ, Hadhrat Zubayr ﷺ, Hadhrat Talha ﷺ, Hadhrat Abdur Rahmaan bin Auf ﷺ and Hadhrat Sa'd ﷺ once got together. Because Hadhrat Abdur Rahmaan bin Auf ﷺ was the most at ease with Hadhrat Umar ﷺ, the others said to him, "O Abdur Rahmaan! Why don't you speak to the Ameerul Mu'mineen on behalf of all the people and tell him that it often happens that a person in need approaches him for his need but then returns without having his need tended to because his fear for the Ameerul Mu'mineen prevents him from presenting his case."

Hadhrat Abdur Rahmaan bin Auf ﷺ then went to Hadhrat Umar ﷺ and addressed him saying, "O Ameerul Mu'mineen! Do be more lenient towards the people because it often happens that a person in need approaches you for his need but then returns without having his need tended to because his fear for you prevents him from presenting his case." Hadhrat Umar ﷺ said, "O Abdur Rahmaan! I want you to swear in the name of Allaah whether or not it was Ali, Uthmaan, Talha, Zubayr and Sa'd who asked you to speak to me." Hadhrat Abdur Rahmaan bin Auf ﷺ replied, "I swear by Allaah that it was certainly them." Hadhrat Umar ﷺ then said, "O Abdur Rahmaan! I swear by Allaah that I had been so lenient with the people that I began to fear (the wrath of) Allaah because of my leniency. Thereafter, I was so stern with the people that I began to fear (the wrath of) Allaah because of mystery. What course is there now available for me?"

Hadhrat Abdur Rahmaan bin Auf ﷺ stood up weeping and dragged along his shawl as he said, "Oh dear! What will become of the people after you have gone! Oh dear! What will become of the people after you have gone!" ⁽²⁾

Hadhrat Sha'bi narrates that Hadhrat Umar ﷺ once said, "I swear by Allaah that for the sake of Allaah my heart had become so soft that it was softer than butter and at times it had become so hard for Allaah's sake that it was harder than a stone." ⁽³⁾

Hadhrat Abdullaah bin Abbaas ﷺ narrates that when Hadhrat Umar ﷺ became the Khalifah, someone said to him, "Some people had made an effort to ensure that this post should be turned away from you." When Hadhrat Umar ﷺ asked the reason fro this, the person replied, "They felt that you were too harsh." To this, Hadhrat Umar ﷺ commented, "All praise be to Allaah Who has filled my heart with mercy for them and filled their hearts with awe for me." ⁽⁴⁾

Detaining People by Whom Divisions will be Caused in the Ummah

Hadhrat Sha'bi narrates that when Hadhrat Umar ﷺ passed away, certain

(1) Haakim, Laalkalaal and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).

(2) Ibn Sa'd (Vol.3 Pg.206) and Ibn Asaakir.

(3) Abu Nu'aym in his *Hilya*.

(4) Mutakhab *Kanzul Ummaal* (Vol.4 Pg.382).

members of the Quraysh had already become irritated by him. They were people whom Hadhrat Umar رضي الله عنه had detained in Madinah (did not permit them to leave the city). However, Hadhrat Umar رضي الله عنه still continued showering favours on them. Hadhrat Umar رضي الله عنه used to say, "What I fear most for this Ummah is that you should disperse into the various cities (and neglect the seat of Khilaafah)." Besides the few individuals from the Muhaajireen whom Hadhrat Umar رضي الله عنه had confined to Madinah, Hadhrat Umar رضي الله عنه did not impose the restriction to other people of Makkah.

Whenever one of these Muhaajireen who had been confined to Madinah would seek permission to fight in a battle, Hadhrat Umar رضي الله عنه said to him, "Your expeditions with Rasulullaah ﷺ had been sufficient to enter you (to Jannah). Better for you than fighting in battles today, is for you not to see the world and for the world not to see you." (Hadhrat Umar رضي الله عنه wanted these Sahabah رضي الله عنهم to remain in Madinah so that Muslims from other parts would come to Madinah to benefit from them. In this manner, Muslims would preserve their attachment with the seat of Khilaafah, thereby strengthening their unity.)

When Hadhrat Uthmaan رضي الله عنه became the Khalifah, he allowed them to go free and they dispersed in the various cities. Large numbers of people then started affiliating with them (and staying where they stayed). (Two of the narrators named) Hadhrat Muhammad and Hadhrat Talha commented, "This was the first weakness that entered Islaam and was certainly the first tragedy to befall the Ummah (because instead of developing their affiliation with the seat of Khilaafah, it caused Muslims to rather develop local ties, thus weakening the capital city)." (1)

Hadhrat Qais bin Abi Haazim reports that when Hadhrat Zubayr رضي الله عنه sought permission from Hadhrat Umar رضي الله عنه to march for a battle, Hadhrat Umar رضي الله عنه said to him, "You should rather remain seated in your house because you have already fought by the side of Rasulullaah ﷺ." However, Hadhrat Zubayr رضي الله عنه repeated the request and it was on the third or fourth occasion that Hadhrat Umar رضي الله عنه said, "Rather remain seated at home because I swear by Allaah that if you and your companions leave the borders of Madinah, you may start insurrection against the companions of Muhammad ﷺ." (2)

Rasulullaah ﷺ Consults with knowledgeable People

Rasulullaah ﷺ Consults with the Sahabah رضي الله عنهم Concerning the Caravan of Abu Sufyaan and Concerning the Prisoners Taken at Badr

Hadhrat Anas رضي الله عنه states that when Rasulullaah ﷺ heard about the arrival of (the caravan of) Abu Sufyaan, he consulted with the Sahabah رضي الله عنهم. When

(1) Sayf and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.139). Tabari (Vol.5 Pg.134) has also reported the narration.

(2) Haakim (Vol.3 Pg.120), narrating from reliable sources, as confirmed by Dhahabi.

Hadhrat Abu Bakr ﷺ voiced his opinion (to march), Rasulullaah ﷺ turned away from him. Thereafter, when Hadhrat Umar ﷺ voiced his opinion, Rasulullaah ﷺ turned away from him as well. Hadhrat Sa'd bin Ubaadah ﷺ (from the Ansaar) then said, "It is our opinion that Rasulullaah ﷺ wants..." The complete narration has passed at the beginning of "The Chapter Concerning Jihaad"⁽¹⁾.

In his narration describing the Battle of Badr, Hadhrat Umar ﷺ says that when Rasulullaah ﷺ consulted with Hadhrat Abu Bakr ﷺ, Hadhrat Umar ﷺ and Hadhrat Ali ﷺ (about what to do with the prisoners of war captured at Badr), Hadhrat Abu Bakr ﷺ said, "O Rasulullaah ﷺ! These people are our cousins, our relatives and our brothers. My opinion is that we take ransoms for them, which would assist us against the Kuffaar. Perhaps Allaah would guide them and they would eventually become our allies."

Rasulullaah ﷺ then asked Hadhrat Umar ﷺ what his opinion was. He replied, "I swear by Allaah that I do not share the opinion of Abu Bakr. I strongly feel that you should hand so-and-so (a relative of Hadhrat Umar ﷺ) over to me for execution, that you hand Aqeel over to Ali for execution and that you hand over to Hamza his brother (Abbaas ﷺ) so that he could execute him. In this manner, Allaah would know that we have no inclination towards the Mushrikeen in our hearts because these men are their leaders and the most influential people they have." Hadhrat Umar ﷺ relates further, "Rasulullaah ﷺ opted for the opinion of Abu Bakr and chose not to accept what I proposed. He therefore took ransom from the prisoners. The following day I found Rasulullaah ﷺ and Abu Bakr weeping. 'O Rasulullaah ﷺ!' I asked, 'Do inform me what makes you and your companion weep like this so that I may also weep with you if I am able to. If I am unable to weep, I shall pretend to do so to sympathise with your weeping.'" Rasulullaah ﷺ replied by saying, "I am weeping because of the opinion that your companions presented to me to accept ransom from the prisoners. I had been shown their punishment from as close as that tree (referring to a tree nearby). Allaah has also revealed a verse of the Qur'aan stating:

﴿مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّىٰ يُقْتَلُنَّ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ

بِرِّ الْآخِرَةِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ (الإفلال آيت ١٧)

'It is not for a Nabi (not becoming of a Nabi) that he takes prisoners until he has thoroughly beaten (the enemy) in the land (However, since this was not yet achieved during the early days of Islaam after the Battle of Badr, it was not appropriate for the Muslims to release the enemy prisoners). You desire the things (wealth) of this world (for yourselves by accepting the ransom) while Allaah desires the Aakhirah (for you). Allaah is Mighty, the Wise (what He desires for you is

(1) Under the heading "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and the subheading "Rasulullaah ﷺ leaves for the Battle of Badr after Consulting with the Sahabah y".

The Narration of Hadhrat Anas رضي الله عنه About the Consultation Regarding the Prisoners of Badr

Hadhrat Anas رضي الله عنه narrates that when Rasulullaah ﷺ consulted with the Sahabah رضي الله عنهم about what was to be done with the prisoners captured during the Battle of Badr, he said, "Allaah has now granted you control over them." Hadhrat Umar رضي الله عنه then said, "Execute them all O Rasulullaah ﷺ!" However, Rasulullaah ﷺ ignored his remark and said, "O people! Allaah had now granted you control over them whereas they had been your brothers just yesterday." When Hadhrat Umar رضي الله عنه repeated his remark, Rasulullaah ﷺ again ignored it. When Rasulullaah ﷺ once again repeated what he had said, Hadhrat Abu Bakr رضي الله عنه said, "O Rasulullaah ﷺ! I feel that we should forgive them and take ransoms from them." The worry on the face of Rasulullaah ﷺ then disappeared and he subsequently forgave them and took the ransom. Allaah then revealed the following verse of the Qur'aan:

﴿لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَيِّقَ لَمَسْكُمْ فِيمَا أَخْذَتُمْ عَذَابٌ عَظِيمٌ﴾ (الأنفال آية ٦٨)

If it were not for an order that Allaah had already been preordained (*that some of the prisoners were to become Muslims*), a great punishment would have afflicted you on account of what (*ransom*) you took (*in exchange for the freedom of the prisoners*). {Surah Anfaal, verse 68}⁽³⁾

The Narration of Hadhrat Ibn Mas'ood رضي الله عنه in this Regard

Hadhrat Abdullaah bin Mas'ood reports that after the Battle of Badr, Rasulullaah ﷺ said, "What is your opinion concerning these prisoners?" Hadhrat Abu Bakr رضي الله عنه responded by saying, "O Rasulullaah ﷺ! They are your people and your family. Allow them to live and grant them respite. Perhaps Allaah shall forgive them." Hadhrat Umar رضي الله عنه then said, "O Rasulullaah ﷺ! They exiled you and called you a liar. Bring them closer so that I may execute them all." Hadhrat Abdullaah bin Rawaaha رضي الله عنه then spoke. He said, "O Rasulullaah ﷺ! Look for a valley that had plenty of firewood. Put them all there and then set it alight upon them." Rasulullaah ﷺ then entered his room without passing any

(1) Surah Anfaal, verse 67. The verses after this read as follows "If it were not for an order that Allaah had already been preordained (that some of the prisoners were to become Muslims), a great punishment would have afflicted you on account of what (ransom) you took (in exchange for the freedom of the prisoners). So partake of (enjoy) the spoils (ransom) you have received (regarding it to be) lawful and pure (for you). Fear Allaah (and sincerely seek forgiveness from Him) ! Verily Allaah is Most Forgiving, Most Merciful (and will therefore forgive your shortcomings)."

(2) Ahmad, Muslim, Abu Dawood, Tirmidhi, Ibn Abi Shaybah, Abu Awaanah, Ibn Jareer, Ibn Mundhir, Ibn Abi Haatim, Ibn Hibbaan, Abu Shaykh, Ibn Mardway, Abu Nu'aym and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.265).

(3) Ahmad, as quoted in *Nasbur Ra'ya* (Vol.3 Pg.403). *Haythami* (Vol.6 Pg.87) has commented on the chain of narrators.

decision. In the meanwhile some people said that Rasulullaah ﷺ would adopt the opinion of Hadhrat Abu Bakr رضي الله عنه. Others felt that he would accept the opinion of Hadhrat Umar رضي الله عنه, while another group felt that it would be the opinion of Hadhrat Abdullaah bin Rawaaha رضي الله عنه that would be accepted.

When Rasulullaah ﷺ emerged, he said, "Verily Allaah has softened the hearts of some men so much that they have become softer than milk. Allaah has also hardened the hearts of other men so much that their hearts have become harder than stones. Your likeness, O Abu Bakr, is like that of Ibraheem علیه السلام who prayed:

﴿فَمَنْ تَبِعِنِي فَإِنَّهُ مِنِّيٌّ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ﴾ (ابراهيم آيت ٣٦)

'So whoever will follow me (*by believing in Tawheed*), then he is certainly from me (*from among the adherents of my religion*). And whoever will disobey me, then (*I pray that you give him the ability to obey me because*) surely You are Most Forgiving, Most Merciful.' {Surah Ibraheem, verse 36}

Your likeness, O Abu Bakr, is also like that of Isa عليه السلام who will pray:

﴿إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

(المائدہ آیت ١١٨)

'If You punish them (*my followers*), then verily they are Your slaves (*and You are at liberty to treat them as You please*), and if You forgive them, then surely You are the Mighty, the Wise (*and Your reason for doing so is filled with wisdom*).'{Surah Maalidah, verse 118}

Your likeness, O Umar, is like that of Nooh عليه السلام who prayed:

﴿رَبَّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكُفَّارِينَ دَيَّارًا﴾ (نوح آیت ٢٦)

'O my Rabb! Do not leave even one of the Kaafiroon (*alive*) on earth.'
(Surah Nooh, verse 26)

Your likeness, O Umar, is also like that of Moosa عليه السلام who prayed:

﴿رَبَّنَا اطْمِسْنَا عَلَى أَمْوَالِهِمْ وَأَشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ﴾

(سورة يونس آیت ٨٨)

'O our Rabb! Destroy their wealth (*so that they cannot use it for evil purposes*) and harden their hearts so that they do not have Imaan until they witness a painful punishment (*a time when having Imaan will be futile since it will be too late*).'{Surah Yunus, verse 88}

Because you people are poverty-stricken, no prisoner shall be freed without either ransom or execution."

Narrating further, Hadhrat Abdullaah bin Mas'ood رضي الله عنه says, "I then said, 'O Rasulullaah ﷺ Do exclude Sahl bin Baydaa from this because I have heard him accept Islaam.' Rasulullaah ﷺ then remained silent and there was not a day that I saw myself more fearful than that day when I thought that a rock from

the sky would soon fall on me. Rasulullaah ﷺ then said, 'Sahl bin Baydaa is excluded.' It was after this incident that Allaah revealed the verses:

﴿مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُخْجَنَ فِي الْأَرْضِ طَرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴾ لَوْلَا كَتَبَ مِنَ اللَّهِ سَقَى لَمَسْكُمْ فِيمَا أَخْذُتُمُ عَذَابُ عَظِيمٌ ﴾ (سورة الانفال: آيات ٦٧، ٦٨)

It is not for a Nabi (*not becoming of a Nabij*) that he takes prisoners until he has thoroughly beaten (*the enemy*) in the land (*However, since this was not yet achieved during the early days of Islaam after the Battle of Badr, it was not appropriate for the Muslims to release the enemy prisoners*). You desire the things (*wealth*) of this world (*for yourselves by accepting the ransom*) while Allaah desires the Aakhirah (*for you*). Allaah is Mighty, the Wise (*what He desires for you is best*). If it were not for an order that Allaah had already been preordained (*that some of the prisoners were to become Muslims*), a great punishment would have afflicted you on account of what (*ransom*) you took (*in exchange for the freedom of the prisoners*). {Surah Anfaal, verses 67,68}⁽¹⁾

Rasulullaah ﷺ Consults with Hadhrat Sa'd bin Ubaadah رضي الله عنهما and Hadhrat Sa'd bin Mu'aadh رضي الله عنهما Concerning the Produce of Madinah

Hadhrat Zuhri narrates that when the Muslims were suffering extreme hardship (during the Battle of Ahzaab), Rasulullaah ﷺ sent for Uyayna bin Hisn and Haarith bin Auf Murri who were the two leaders of the Banu Ghifaaan tribes. He offered them a third of the produce of Madinah on condition that they withdraw their men from fighting the Muslims. The treaty was being concluded between Rasulullaah ﷺ and the two leaders and they were already in the process of writing the document. Verbal discussions were still underway and the treaty was not yet concluded. The witnesses had also not yet been called. However, when Rasulullaah ﷺ intended to conclude the agreement, he first summoned the two Sa'ds (Hadhrat Sa'd bin Mu'aadh رضي الله عنهما and Hadhrat Sa'd bin Ubaadah رضي الله عنهما). He presented the situation to them and asked them for their opinions.

The two men asked, "O Rasulullaah ﷺ! Is this something that you are doing because you wish to do it, or something that Allaah has commanded you to do, in which case we have no option but to carry it out? Or is it something that you are doing for our benefit?" Rasulullaah ﷺ replied; "I am doing this only for your benefit because I see that the Arabs are attacking you from a united

(1) Ahmad, Tirmidhi and Haakim, narrating from reliable sources. Ibn Mardway has also reported the narration from Hadhrat Abdullaah bin Umar رضي الله عنهما and Hadhrat Abu Hurayrah رضي الله عنهما. A similar narration has also been reported from Hadhrat Abu Ayyoob Ansaari رضي الله عنهما, as quoted in *A/ Bidaaya wan Nihaaya* (Vol.3 Pg.297).

platform and are ravaging you from all sides. By engaging in this treaty, I wish to dilute their strength somewhat."

Hadhrat Sa'd bin Mu'aadh رضي الله عنه then said, "O Rasulullaah ﷺ! These people and us had been ascribing partners to Allaah and worshipping idols. Neither did we worship Allaah nor did we recognise who He was. (During those times) These people had never entertained hopes of eating a single date from Madinah unless it was offered to them as a token of hospitality or they bought it. How can we now give them any portion of our wealth once Allaah has honoured us with Islaam, guided us to it and accorded us tremendous respect because of it. By Allaah! We have no need for this treaty. By Allaah! All that we are willing to give them are the strokes of our swords until the time arrives when Allaah passes judgement between us and them." Rasulullaah ﷺ said, "You know best what you want." Hadhrat Sa'd bin Mu'aadh رضي الله عنه then took hold of the script and erased whatever was written on it. He then said, "They may now do their best to try to harm us!" ⁽¹⁾

The narration of Hadhrat Abu Hurayrah رضي الله عنه concerning this consultation

Hadhrat Abu Hurayrah رضي الله عنه narrates that Haarith once approached Rasulullaah ﷺ and said, "If you do not give us half the produce of Madinah, we shall fill her with cavalry and infantry." Rasulullaah ﷺ replied by saying, "Wait until I consult with the Sa'ds (referring to Hadhrat Sa'd bin Mu'aadh رضي الله عنه and Hadhrat Sa'd bin Ubaadah رضي الله عنه)." (When Rasulullaah ﷺ consulted with them,) They said, "By Allaah! Even during the Period of Ignorance we never gave in to such humiliation, why should we do so now when Allaah has blessed us with Islaam." Rasulullaah ﷺ then got back to Haarith and informed him accordingly. Haarith responded by scowling, "You have betrayed me, O Muhammad!" ⁽²⁾

Hadhrat Abu Hurayrah رضي الله عنه also reports that Haarith from the Banu Ghitfaan tribe once approached Rasulullaah ﷺ with the demand, "Give us half the produce of Madinah." Rasulullaah ﷺ replied, "Not until I have consulted with the Sa'ds." Rasulullaah ﷺ then sent for Hadhrat Sa'd bin Mu'aadh رضي الله عنه, Hadhrat Sa'd bin Ubaadah رضي الله عنه, Sa'd bin Rabee رضي الله عنه, Sa'd bin Khaythama رضي الله عنه and Sa'd bin Mas'ood رضي الله عنه. Rasulullaah ﷺ then addressed them saying, "I know that the Arabs are attacking you from a united platform. However, Haarith has come with a request that they be given half the produce of Madinah (in exchange of making peace with you). If you wish, you may give him half of this year's crop and then see what you decide for the forthcoming years." They responded by saying, "If it is revelation from the heavens, then we are prepared to accept the command of Allaah and if it is your wish and what you desire, then we are prepared to support your wishes. However, if you are doing

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nii'aaya* (Vol.4 Pg.104).

(2) Bazaar.

this out of compassion for us, then by Allaah, there was a time when they and us were on an equal footing. They were then unable to take a single date from us unless it was bought or given as a token of hospitality." Rasulullaah ﷺ then said to them, "It is as you say (I am doing this out of compassion for you)." Rasulullaah ﷺ then addressed Haarith (and those with him) and said, "You have heard what they have to say." Haarith (and the others) glowered, "You have betrayed us, O Muhammad!" ⁽¹⁾

Hadhrat Musaddad reports from Hadhrat Umar رضي الله عنه that he would also be present when Rasulullaah ﷺ would spend nights discussing the affairs of the Muslims with Hadhrat Abu Bakr رضي الله عنه. ⁽²⁾

Hadhrat Abu Bakr رضي الله عنه Consults with Men of knowledge

Hadhrat Abu Bakr رضي الله عنه Consults with Men of Knowledge and Insight who Constituted the Consultative Assembly During his Period and the Period of Hadhrat Umar رضي الله عنه

Hadhrat Qaasim narrates that whenever a matter arose and Hadhrat Abu Bakr رضي الله عنه needed to consult with men of knowledge and wisdom, he would summon certain men from the Muhaajireen and the Ansaar. They included Hadhrat Umar رضي الله عنه, Hadhrat Uthmaan رضي الله عنه, Hadhrat Ali رضي الله عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله عنه, Hadhrat Mu'aadh bin Jabal رضي الله عنه, Hadhrat Ubay bin Ka'b رضي الله عنه and Hadhrat Zaid bin Thaabit رضي الله عنه. These men used to issue Fataawaa (rulings) during his period and people would go to them for rulings. The period of Hadhrat Abu Bakr رضي الله عنه passed like this, and when Hadhrat Umar رضي الله عنه became the Khalifah afterwards, he also used to summon these men. When Hadhrat Umar رضي الله عنه was the Khalifah, the task of issuing Fataawaa was entrusted to Hadhrat Uthmaan رضي الله عنه, Hadhrat Ubay رضي الله عنه and Hadhrat Zaid رضي الله عنه. ⁽³⁾

The Incident Between Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه Concerning the Demarcation of Land for Certain Sahabah رضي الله عنهم

Hadhrat Ubaydah reports that Uyayna bin Hisn and Aqra bin Haabis once approached Hadhrat Abu Bakr رضي الله عنه saying, "O successor of Rasulullaah ﷺ! There is a barren piece of land in our area that bears no grass and is useless. If you see it fit, do make it over to us so that we may work on it and cultivate it." Hadhrat Abu Bakr رضي الله عنه decided to make it over to them and had the title deed written in their favour. He appointed Hadhrat Umar رضي الله عنه as witness to the

(1) Tabraani, Haythami (Vol.6 Pg.132) has commented on the chain of narrators.

(2) Kanzul Ummaal (Vol.4 Pg.45).

(3) Ibn Sa'd, as quoted in Kanzul Ummaal (Vol.3 Pg.134).

deed, but because Hadhrat Umar ﷺ was not present there, the two men had to take the deed to him so that he may be witness to it.

When Hadhrat Umar ﷺ heard what the deed contained, he took it from the two men, spat on it and thereby erased what was written on it. The two men were infuriated and addressed him with harsh words. Hadhrat Umar ﷺ said, "Rasulullaah ﷺ used to appease you (by granting you properties) at a time when Islaam was weak. Allaah has now strengthened Islaam (and there is no need to appease you), so you may go and do whatever you can against me. May Allaah offer you no protection even if you ask for it!" The two men stormed back to Hadhrat Abu Bakr ﷺ in a fury and said, "By Allaah! We do not know whether the Khalifah is yourself or Umar!" Hadhrat Abu Bakr ﷺ replied, "In fact he could have been the Khalifah if he chose to."

Hadhrat Umar ﷺ then arrived in a rage and when he stood before Hadhrat Abu Bakr ﷺ, he asked, "Tell me about this land that you handed over to these two men. Does it belong to you or is it the public property of the Muslims?" Hadhrat Abu Bakr ﷺ replied, "It is the public property of the Muslims." "Then why did you give it to these two men rather than anyone else from amongst the Muslims?" Hadhrat Umar ﷺ demanded to know. Hadhrat Abu Bakr ﷺ replied, "I had consulted with these people around me and they indicated that I do so." Hadhrat Umar ﷺ said, "Although you consulted with those around you, did you obtain the opinion and consent of every Muslim?" (Because it is not possible to seek the opinion of every person in every matter,) Hadhrat Abu Bakr ﷺ (chose not to reply to Hadhrat Umar ﷺ and rather) said, "I did tell you that you are more capable of Khilaafah than I am, but you overpowered me (and forced me to assume the task instead)." (1)

The Question of the Kharaaj from Bahrain

Hadhrat Atiyya bin Bilaal and Hadhrat Sahm bin Minjaab both narrate that Aqra and Zabarqaan approached Hadhrat Abu Bakr ﷺ and said, "Hand over to us the Kharaaj from Bahrain and we shall give you the guarantee that no one from our tribe will ever leave Islaam." Hadhrat Abu Bakr ﷺ acceded to the request and wrote a declaration to the effect. Amongst the witnesses appointed was Hadhrat Umar ﷺ. Since the agreement was facilitated by Hadhrat Talha bin Ubaydullaah ﷺ, it was he who brought the written agreement to Hadhrat Umar ﷺ. When Hadhrat Umar ﷺ looked at it, he refused to be a witness and exclaimed, "There is no need to honour (appease) people anymore!" He then erased the content and tore it up. Hadhrat Talha ﷺ became extremely angry and returned to Hadhrat Abu Bakr ﷺ saying, "Are you the Ameer or Umar?" Hadhrat Abu Bakr ﷺ replied, "He is the Ameer although it is me who has to be obeyed." Upon hearing this, Hadhrat Talha ﷺ was silent (because while his remark was such that it would have led to disunity, the

(1) Ibn Abi Shayba, Bukhari in his *Taareekh*, Ibn Asaakir, Bayhaqi and Ya'qoob bin Sufyaan, as quoted in *Kanzul Ummaal* (Vol.2 Pg.189). The author of *Isaaba* (Vol.3 Pg.55) and (Vol.1 Pg.59) has commented on the chain of narrators. Abdur Razzaaq has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.80).

reply of Hadhrat Abu Bakr ﷺ was one that engendered unity). ⁽¹⁾

Consultation with the Sahabah ﷺ in Battle

Hadhrat Abdullaah bin Amr ﷺ reports that Hadhrat Abu Bakr ﷺ once wrote to Hadhrat Amr bin Al Aas ﷺ saying, "Rasulullaah ﷺ used to consult in matters of war, so ensure that you do the same." ⁽²⁾

A narration of Hadhrat Abdullaah bin Abi Awfa ﷺ has already passed discussing the consultation of Hadhrat Abu Bakr ﷺ with men of knowledge before engaging the Romans in battle. ⁽³⁾

Hadhrat Umar ﷺ Consults with Men of knowledge

Hadhrat Umar ﷺ Informs his Consultative Assembly about his Proposal to the Daughter of Hadhrat Ali ﷺ

Hadhrat Abu Ja'far narrates that Hadhrat Umar ﷺ requested Hadhrat Ali ﷺ for his daughter Ummu Kulthoom's hand in marriage. Hadhrat Ali ﷺ said, "I had intended to marry all my daughters only to the sons of Ja'far." To this, Hadhrat Umar ﷺ said, "O Ali! Marry her to me because I swear by Allaah that there is no other person on earth who anticipates as much as I do by treating her well (this he explains later)." Hadhrat Ali ﷺ then agreed to let Hadhrat Umar ﷺ marry his daughter. Hadhrat Umar ﷺ then approached the gathering of Muhaajireen who always sat in the Masjid between the grave of Rasulullaah ﷺ and the pulpit. They included Hadhrat Ali ﷺ, Hadhrat Uthmaan ﷺ, Hadhrat Zubayr ﷺ, Talha ﷺ and Hadhrat Abdur Rahmaan bin Auf ﷺ. Whenever any matter presented itself to him from far off places, Hadhrat Umar ﷺ would always inform the members of this gathering and then seek their opinions about the matter.

This time he came to them and said, "Congratulate me on my new marriage!" They all congratulated him and then asked, "Who did you marry, O Ameerul Mu'mineen?" "The daughter of Ali bin Abi Taalib," he replied. He then started to explain, "Indeed Rasulullaah ﷺ said, 'Every connection and relation shall be severed on the day of Qiyaamah except my connections and my relations.' I had been a companion of Rasulullaah ﷺ and now I wish to become his relative as well." ⁽⁴⁾

(1) Sayf and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.390).

(2) Tabraani, narrating from reliable sources, as confirmed by Haythami (Vol.5 Pg.319). BAzzaar and Uqayli have also reported the narration authentically, as quoted in *Kanzul Ummaal* (Vol.2 Pg.163).

(3) This narration is found under the heading "Hadhrat Abu Bakr ﷺ Ensures that Armies are Dispatched in the Path of Allaah. He Encourages the Muslims to March in JihAAD and Consults with the Sahabah ﷺ About Fighting the Romans" and the subheading "Hadhrat Abu Bakr ﷺ Consults with the Senior Sahabah ﷺ Concerning a Military Offensive Against the Romans and Delivers a Speech in this Regard".

(4) Ibn Sa'd, Sa'eed bin Mansoor and Ibn Rahway in brief, as quoted in *Kanzul Ummaal* (Vol.7 Pg.98).

Hadhrat Umar ﷺ and Hadhrat Uthmaan Consult with Hadhrat Abdullaah bin Abbaas and the Good Comments that Hadhrat Umar and Hadhrat Sa'd ﷺ made about him

Hadhrat Ataa bin Yasaar reports that Hadhrat Umar ﷺ and Hadhrat Uthmaan ﷺ used to call for Hadhrat Abdullaah bin Abbaas ﷺ and consult with him along with those Sahabah ﷺ who participated in the Battle of Badr (the senior Sahabah ﷺ). During the periods of Hadhrat Umar ﷺ and Hadhrat Uthmaan ﷺ, Hadhrat Abdullaah bin Abbaas ﷺ used to issue Fataawaa (rulings) and did so until he passed away.

Hadhrat Ya'qoob bin Zaid narrates that Hadhrat Umar bin Khattaab ﷺ used to consult with Hadhrat Abdullaah bin Abbaas ﷺ about every matter of importance and would say to him, "Dive into the matter, dear diver (because he was capable of reaching the essence of the problem at hand)."

Hadhrat Sa'd bin Abi Waqqas ﷺ said, "I have not seen any person as quick-witted, as intelligent, as knowledgeable and as tolerant as Abdullaah bin Abbaas ﷺ. I have seen Umar ﷺ summon him to solve intricate problems and say, 'An intricate problem has presented itself to you.' Umar ﷺ would then do only what Abdullaah bin Abbaas ﷺ proposed even though he was surrounded by Muhaajireen and Ansaar who had participated in the Battle of Badr." ⁽¹⁾

Hadhrat Ibn Shihaab reports that whenever an intricate problem presented itself before Hadhrat Umar ﷺ, he would summon some young men to consult and choose to act according to the sharpness of their intellect. ⁽²⁾

Another narration states that Hadhrat Umar bin Khattaab ﷺ would engage in so much consultation that he would even consult women (when the need arose). In fact, there were several occasions when he liked the opinions that they expressed and acted on it. ⁽³⁾

A Remarkable Lecture of Hadhrat Umar ﷺ Concerning Consultation

Hadhrat Muhammad, Talha and Ziyaad all report that Hadhrat Umar ﷺ once left Madinah and dismounted at an oasis called Siraar (3 miles from Madinah) where he instructed that the army comes to a halt. The soldiers did not know whether he intended to camp there or proceed further. Whenever the Muslims intended to know something from Hadhrat Umar ﷺ, they always sent either Hadhrat Uthmaan ﷺ or Hadhrat Abdur Rahmaan bin Auf ﷺ. In fact, during the period of Hadhrat Umar ﷺ's Khilaafah, Hadhrat Uthmaan ﷺ

Haakim has also reported the narration claiming that it is authentic, but Dhahabi has commented on the chain of narrators.

(1) Ibn Sa'd.

(2) Bayhaqi and Ibn Sam'aani.

(3) Bayhaqi and Ibn Seereen, as quoted in *Kanzul Ummaal* (Vol.2 Pg.163).

was known as "Radeef". According to the Arabs, a "Radeef" is a person who is regarded as the leader's second-in-command and the term is coined for the one whom the people popularly see as the leader's successor. However, whenever these two men were unable to extract from Hadhrat Umar رضي الله عنه the information the people required, they would then send Hadhrat Abbaas رضي الله عنه. Hadhrat Uthmaan رضي الله عنه then asked Hadhrat Umar رضي الله عنه, "Has any intelligence reached you? What do you intend doing?" Hadhrat Umar رضي الله عنه then announced that the people should gather as they do for salaah and when they had assembled around him, he informed them of the latest intelligence. He then waited for their response. Majority of the people echoed that Hadhrat Umar رضي الله عنه should march ahead with them in tow. Hadhrat Umar رضي الله عنه commended this opinion for he did not like to disregard their opinion. He chose to rather dissuade them in a kind manner. He therefore said, "Prepare yourselves and prepare others. I shall continue with you unless I receive an opinion that is more appropriate."

Hadhrat Umar رضي الله عنه then sent for men of insight and the cream of Rasulullaah ﷺ's companions and the most prominent Arah leaders gathered together. Hadhrat Umar رضي الله عنه said to them, "I feel that I should proceed with the army, but I wish you to give me your opinion on the matter." The men gathered for discussion and unanimously agreed that another companion of Rasulullaah ﷺ should be sent (as commander of the army) while Hadhrat Umar رضي الله عنه stayed behind (in Madinah) to dispatch reinforcements. They felt that if victory is achieved, the result would be what everyone desired and if not, another commander and another army could always be sent. In this manner (they said), the Kuffaar would be further enraged, the Muslims would guard against making mistakes and Allaah's assistance would arrive according to His promise.

Hadhrat Umar رضي الله عنه then again announced that the people should gather as they do for salaah and they did. Hadhrat Umar رضي الله عنه also sent for Hadhrat Ali رضي الله عنه whom he had appointed as his deputy in Madinah and for Hadhrat Talha رضي الله عنه whom he had sent ahead with the scouting party. At the same time, he also sent for Hadhrat Zubayr رضي الله عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله عنه, whom he had appointed as commanders of the two flanks of the army. (When everyone was present,) Hadhrat Umar رضي الله عنه then stood amongst the people and said:

"Verily Allaah has gathered the Muslims around Islaam, has created love between their hearts and made them brothers in Islaam. The Muslims are therefore like a single body in their relationship with each other. No part is free from pain when another part is suffering. It is therefore incumbent on the Muslims that their matters be decided by mutual consultation between their men of insight (the consultative assembly). The masses need to follow the one who is their leader and are also bound by the decision of the consultative assembly. The people will have to adopt the course that these men plan. In fact, even the Ameer is bound by the decision that the consultative assembly make. People are also

bound to follow the battle strategies that these men outline and approve of. O people! I was also a man like the rest of you (marching in Jihaad) until the men of knowledge and insight amongst you stopped me from proceeding ahead. I am now also of the opinion that I should rather stay behind (in Madinah) and send someone else (as commander of the army). I have already presented this matter to all whom I have sent ahead and all who have been left behind."

Although Hadhrat Umar رضي الله عنه has appointed Hadhrat Ali رضي الله عنه as his deputy in Madinah and had made Hadhrat Talha رضي الله عنه the commander of the scouting group that had already reached a place called Ahwas, he ensured that even they were present to make the decision. ⁽¹⁾

Hadhrat Umar bin Abdul Azeez رضي الله عنه narrates that when Hadhrat Umar رضي الله عنه was informed about the martyrdom of Hadhrat Abu Ubaydah bin Mas'ood and that the Persians had rallied around a common leader from the house of the Kisra, he summoned the Muhaajireen and the Ansaar and marched until they reached a place called Siraar. The rest of the narration is similar to the one mentioned above. ⁽²⁾

The Letter that Hadhrat Umar رضي الله عنه wrote to Hadhrat Sa'd رضي الله عنه

Hadhrat Muhammad bin Sallaam Baykindi narrates that even during the Period of Ignorance Hadhrat Amr bin Ma'diyakrib رضي الله عنه had achieved many feats. He became a Muslim after arriving with a delegation to meet Rasulullaah ﷺ. Hadhrat Umar bin Khattaab رضي الله عنه sent him to Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه (who was commanding the Muslim army) in Qaadisiyyah, where he (his military genius) was being put to the test. Hadhrat Umar رضي الله عنه wrote to Hadhrat Sa'd رضي الله عنه saying, "I am reinforcing you with two thousand men. They are Amr bin Ma'diyakrib رضي الله عنه and Tulayha bin Khuwaylid (Asadi) رضي الله عنه. Consult with them in military matters but do not appoint them to posts of command (because their daunting courage would place the lives of others at risk)." ⁽³⁾

Appointing an Ameer

The First Commander Appointed in Islaam

Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه narrates, "When Rasulullaah ﷺ arrived in Madinah, the Juhayna tribe approached him with the request, 'Now that you have arrived in our midst, do make a treaty with us so that we may bring our people to you.' After Rasulullaah ﷺ had made the treaty with them, they accepted Islaam. Rasulullaah ﷺ then dispatched us during the month of Rajab with instructions to attack the Banu Kinaana tribe, who lived close to where the Juhayna tribe lived. We were not even a hundred men when we attacked them,

(1) Ibn Jareer.

(2) Ibn Jareer.

(3) Tabraani. Haythami (Vol.5 Pg.319) has commented on the chain of narrators.

whereas they were greater in number. When we sought assistance from the Juhayna tribe, they refused to render any saying, 'Why are you fighting during a sacred month.' We told them that we were only fighting people who had exiled us from a sacred place (Makkah) during a sacred month⁽¹⁾."

"We then asked each other what to do. While some of us felt that we should report the matter to Rasulullaah ﷺ, others were of the opinion that we should remain where we were. Me and a few others opted to rather attack a caravan of the Quraysh. During those times, the practice was that whoever took anything as booty from the enemy, the possessions became his own property. So while we proceeded to attack the caravan, our companions went back to Rasulullaah ﷺ and reported the incident to him. Rasulullaah ﷺ's face became red with anger and he stood up saying, 'You left me as a united group and return separated! It was this very disunity that destroyed the nations before you. I shall now appoint as your commander a man who may not be the best of you but who is certainly the most enduring through hunger and thirst.' Rasulullaah ﷺ then appointed Abdullaah bin Jahash Asadi رضي الله عنه as our commander, who was the first commander appointed in Islaam."⁽²⁾

Appointing an Ameer over Ten Persons

Hadhrat Shihaab Ambari narrates, "I was the first to set alight the gates of Tustar when Hadhrat Ash'ari رضي الله عنه was struck down by an arrow. When the city was conquered, Hadhrat Ash'ari رضي الله عنه appointed me as Ameer over ten members of my tribe."⁽³⁾

Appointing an Ameer for a Journey

Hadhrat Umar رضي الله عنه once said, "When there are three person travelling, they should appoint one of them as Ameer. This appointment has been commanded by Rasulullaah ﷺ."⁽⁴⁾

Who Qualifies to be an Ameer?

Those who Know Most Qur'aan Qualify to be Ameer

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasulullaah ﷺ once dispatched an exceptionally large expedition. Rasulullaah ﷺ made each one of them recite whatever portion of the Qur'aan he knew. When Rasulullaah ﷺ came to a man who was one of the youngest and asked him what portion of the Qur'aan he knew, he named several Surahs that he knew including Surah Baqara. "Do you

(1) The Arabs considered the months of Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab as sacred months in which fighting was forbidden.

(2) Ahmad, Ibn Abi Shayba has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.60), as did Baghawi, as quoted in *Isaaba* (Vol.2 Pg.278). Bayhaqi has also reported the narration in his *Dalaail* with the following difference: They asked, "Why are you fighting during a sacred month." We said to them, "In this sacred month we are only fighting people who had exiled us from a sacred place (Makkah)." This is reported in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.248). Haythami (Vol.6 Pg.66) has commented on the chain of narrators.

(3) Ibn Abi Shayba, as quoted in *Isaaba* (Vol.2 Pg.159).

(4) Bazaar, Ibn Khuzayma, Daar Qutni and Haakim, as quoted in *Kanzul Ummaal* (Vol.3 Pg.344).

know Surah Baqara?" Rasulullaah ﷺ enquired. When the man replied in the affirmative, Rasulullaah ﷺ said, "Go ahead! You are now their Ameer." One of the prominent persons amongst them said, "The only thing that prevented me from learning Surah Baqara was the fear that I would be unable to recite it in Tahajjud salaah." Rasulullaah ﷺ said, "Learn the Qur'aan and recite it because the example of a person who learns the Qur'aan and recites it is like a bag full of musk, from which fragrance emanates and spreads in every direction. On the other hand, the example of a person who learns the Qur'aan and then sleeps with it in his heart is like a bag of musk, the mouth of which has been sealed." ⁽¹⁾

The Narration of Hadhrat Uthmaan ﷺ about those Knowing the Most Qur'aan to be the Most qualified for the Post of Ameer

Hadhrat Uthmaan ﷺ narrates that Rasulullaah ﷺ once dispatched an expedition towards Yemen and appointed as their Ameer someone who was the youngest amongst them. However, a few days had passed and they had not yet left. Rasulullaah ﷺ met one of the men and addressing him by his name asked, "What is the matter? Why have you not yet left?" He replied, "O Rasulullaah ﷺ! Our Ameer has a problem with his leg." Rasulullaah ﷺ then went to the man and seven times recited:

بِسْمِ اللَّهِ وَبِاللَّهِ أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا فِيهَا

"I commence in the name of Allaah, I seek refuge in Allaah, in the power of the bad in all things (*in it*)"

Thereafter, Rasulullaah ﷺ blew on him and he was cured. An elderly person (belonging to the expedition) said, "O Rasulullaah ﷺ! How can you appoint him as our Ameer when he is the youngest of us all?" When Rasulullaah ﷺ mentioned the man's knowledge of the Qur'aan, the elderly person said, "O Rasulullaah ﷺ! I would have certainly learnt the Qur'aan had I not feared that I would be complacent and not recite it in the Tahajjud salaah." Rasulullaah ﷺ then mentioned, "The example of the Qur'aan is like a bag that you fill with musk. Such is the example of the Qur'aan when the Qur'aan is in your heart and you recite it." ⁽²⁾

Hadhrat Abu Bakr ﷺ Refuses to give Authority/ Leadership to the Veterans of Badr and the Statement of Hadhrat Umar ﷺ in this Regard

Hadhrat Abu Bakr bin Muhammad Ansaari reports that it was once said to Hadhrat Abu Bakr ﷺ, "O successor of Rasulullaah ﷺ! Why do you not give command to the veterans of Badr?" Hadhrat Abu Bakr ﷺ replied, "I certainly acknowledge their high status, but (I do not give them command because) I do

(1) Tirmidhi, Ibn Majah and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.12).

(2) Tabraani. *Haythami* (Vol.7 Pg.161) has commented on the chain of narrators.

not like to taint them with this world." (1)

Hadhrat Imraan bin Abdullaah reports that Hadhrat Ubay bin Ka'b رضي الله عنه once asked Hadhrat Umar رضي الله عنه, "What is it that you do not give me command?" Hadhrat Umar رضي الله عنه replied, "I do not like to taint your Deen." (2)

The letter of Hadhrat Umar رضي الله عنه Concerning the Appointment of Commanders and his description of an Ameer

Hadhrat Haaritha bin Mudarrib narrates that Hadhrat Umar رضي الله عنه wrote the following letter to them:

I have sent Ammaar bin Yaasir رضي الله عنه as your Ameer and Abdullaah bin Mas'ood رضي الله عنه as your teacher and minister. They are both amongst the chosen companions of Rasulullaah ﷺ and veterans of Badr. Learn from them and follow their example. By sending Abdullah to you, I have actually sacrificed my own need for him. I have also sent Uthmaan bin Hunayf رضي الله عنه as to survey the rural areas of Iraq. I have stipulated that their wages should be a goat every day. Half the goat and its innards should be given to Ammaar رضي الله عنه (because as the Ameer, he would naturally have guests to feed) and the other half should be shared between the other three men (i.e. Hadhrat Abdullaah bin Mas'ood رضي الله عنه, Hadhrat Uthmaan bin Hunayf رضي الله عنه and Hadhrat Hudhayfa bin Yamaan رضي الله عنه, who was sent as an assistant surveyor)." (3)

Hadhrat Sha'bi narrates that Hadhrat Umar رضي الله عنه once asked, "Tell me who I should appoint to take charge of a public matter that is of great concern to me?" When the name of Hadhrat Abdur Rahmaan bin Auf رضي الله عنه was suggested, Hadhrat Umar رضي الله عنه noted that he was not up to the task. When another name was suggested, Hadhrat Umar رضي الله عنه said, "I have no need for him." When Hadhrat Umar رضي الله عنه was asked who it was that he required, he replied, "Someone who will be like one of the people when he becomes the Ameer (because of his humility) and when he is not the Ameer, he appears to be the Ameer (because of his high sense of responsibility)." The people (with Hadhrat Umar رضي الله عنه) then said, "We know of none suitable besides Rabee bin Ziyaad Haarithi." "That is true," confirmed Hadhrat Umar رضي الله عنه. (4)

Who will be Successful as an Ameer

Hadhrat Abu Waalil Shaqeeq bin Salama reports that Hadhrat Umar رضي الله عنه once appointed Hadhrat Bishr bin Aasim رضي الله عنه to collect the Zakaah of the Hawaazin tribe. However, when Hadhrat Bishr رضي الله عنه failed to do so, Hadhrat Umar رضي الله عنه met him and asked, "What has kept you back? Is it not necessary to listen to me

(1) Abu Nu'aym in his *Hilya* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.146).

(2) Ibn Sa'd (Vol.3 Pg.60).

(3) Ibn Sa'd, Haakim and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.2 Pg.314). Tabraani has also reported the narration without the part mentioning Hadhrat Uthmaan bin Hunayf رضي الله عنه. Haythami (Vol.9 Pg.291) has commented on the chain of narrators and Bayhaqi (Vol.9 Pg.136) has also reported the narration in detail with another chain of narrators.

(4) Abu Ahmad Haakim in his *Kuna*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.164).

and to obey me?" "Of course," replied Hadhrat Bishr ؑ, "but I have heard Rasulullaah ﷺ say, 'Whoever is appointed to carry out a public task shall be brought forward on the Day of Qiyaamah and made to stand on the bridge spanning Jahannam. If he carried out the task well, he will be saved, but if he did not fulfil the responsibility, the bridge will shatter and he will fall for seventy years into Jahannam.'"

Hadhrat Umar ؓ left in a very distressed and worried state. Hadhrat Abu Dharr ؓ then met him and asked, "Why do I see you so distressed and worried?" Hadhrat Umar ؓ replied, "Why should I not be distressed and worried when I have heard Bishr bin Aasim say, 'I have heard Rasulullaah ﷺ say, 'Whoever is appointed to carry out a public task shall be brought forward on the Day of Qiyaamah and made to stand on the bridge spanning Jahannam. If he carried out the task well, he will be saved, but if he did not fulfil the responsibility, the bridge will shatter and he will fall for seventy years into Jahannam.'" Hadhrat Abu Dharr ؓ asked, "Did you not hear Rasulullaah ﷺ say this?" When Hadhrat Umar ؓ said that he had not, Hadhrat Abu Dharr ؓ said, "I testify that I had certainly heard Rasulullaah ﷺ state, 'Whoever is appointed to carry out any public task shall be brought forward on the Day of Qiyaamah and made to stand on the bridge spanning Jahannam. If he carried out the task well, he will be saved, but if he did not fulfil the responsibility, the bridge will shatter and he will fall for seventy years into Jahannam, and Jahannam is extremely black and dark.' Now which of these two narrations instils more fear in your heart?" Hadhrat Umar ؓ replied, "They have both instilled great fear in my heart. Who will then be able to accept the responsibility and do justice to it?"

Hadhrat Abu Dharr ؓ replied, "The person whose nose Allaah intends cutting and whose cheek Allaah wishes to bring to the ground (whom Allaah wishes to disgrace). However, we know only good of your Khilaafah. Then again, it is possible that if you hand over the post to someone who does not exercise justice, you will also not be saved from the sin (of his injustice)." (1)

Refusing to be an Ameer

Hadhrat Miqaad bin Aswad ؓ Refuses to be an Ameer and the Statement of Hadhrat Anas ؓ in this Regard

Hadhrat Anas ؓ reports that Rasulullaah ﷺ once appointed Hadhrat Miqdaad bin Aswad ؓ as Ameer of a troop of cavalrymen. When he returned from the expedition, Rasulullaah ﷺ asked him what he thought about being

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.44). Haythami (Vol.5 Pg.205) has commented on the chain of narrators. Abdur Razzaaq, Abu Nu'aym, Abu Sa'eed Naqqaash, Baghawi and Daar Qutni have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.163). Ibn Abi Shayba and Ibn Mandah have also reported it with another chain of narrators, as quoted in *Isaaba* (Vol.1 Pg.152).

an Ameer. He replied, "I was helped to sit and to stand (the men gave me great honour) to the extent that I feel as if I am no longer myself (my humility has been diminished)." Raşulullaah ﷺ commented, "Leadership it like that (it does that to a person)." Hadhrat Miqdaad رضي الله عنه then said, "I swear by the Being Who has sent you with the truth that I shall never again assume any post of leadership." Thereafter, Hadhrat Miqdaad رضي الله عنه would even decline when people asked him to lead them in salaah. ⁽¹⁾

Another narration from Hadhrat Anas رضي الله عنه quotes that Hadhrat Miqdaad رضي الله عنه said, "I was helped on to my conveyance and helped to dismount until I felt as if I was superior to the others." Rasulullaah ﷺ then told him, "Such is leadership. You may therefore either accept it or reject it." Hadhrat Miqdaad رضي الله عنه then swore, "I swear by the Being Who has sent you with the truth that I shall never again assume command of even two persons." ⁽²⁾

The Narration of Tabraani about the Incident of Hadhrat Miqdaad رضي الله عنه

Hadhrat Miqdaad bin Aswad رضي الله عنه says, "Rasulullaah ﷺ sent me on an expedition. When we returned, he asked me, 'How do you find yourself?' I replied, 'I gradually started to think that the others were my servants. I swear by Allaah that after this I shall never again take command of even two persons.' ⁽³⁾

It is reported that Rasulullaah ﷺ once appointed someone to lead an expedition. When the man had completed his duties and returned, Rasulullaah ﷺ asked him, "How was it to be the Amcer?" The man replied, "Although I behaved like one of them, they all mounted when I did and dismounted when I did." Rasulullaah ﷺ commented, "Leaders stand at the door of oppression (are prone to oppress) except for those whom Allaah saves (from committing oppression)." The man then said, "I swear by Allaah that I shall never again accept command from you or from anybody else." Rasulullaah ﷺ then smiled broadly until even his back teeth were visible. ⁽⁴⁾

The Advice Hadhrat Abu Bakr رضي الله عنه gave to Hadhrat Raafi Taa'I About Being an Ameer

Hadhrat Raafi Taa'I رضي الله عنه narrates that he accompanied Hadhrat Abu Bakr رضي الله عنه on an expedition and when they were returning, he asked Hadhrat Abu Bakr رضي الله عنه for some advice. Hadhrat Abu Bakr رضي الله عنه said, "Establish the Fardh salaah at its fixed hours, pay the Zakaah due on your wealth with the pleasure of your heart, fast during the month of Ramadhaan and perform pilgrimage to the House of Allaah (Hajj). Remember well that Hijrah in Islaam is an excellent virtue, and to make Jihaad in Hijrah is very good. Also remember that you should never

(1) Bazaar, *Haythami* (Vol.5 Pg.201) has commented on the chain of narrators.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.174). A similar narration has also been reported from Hadhrat Miqdaad رضي الله عنه himself, albeit briefly.

(3) Tabraani, *Haythami* (Vol.5 Pg.201) has commented on the chain of narrators.

(4) Tabraani, *Haythami* (Vol.5 Pg.201) has commented on the chain of narrators.

become an Ameer. This post of leadership that appears to be so pleasurable today will soon become so widespread that people who are not fit for it will have it. The person who becomes an Ameer shall be amongst those to experience the longest reckoning (on the Day of Qiyaamah) and also the harshest of punishment (for failing in his duties). On the other hand, the person who does not become an Ameer will be amongst those to experience the shortest reckoning and the lightest of punishment. This is because leaders are most prone to oppress the Mu'mineen and whoever oppresses the Mu'mineen has breached his pledge with Allaah since the Mu'mineen are Allaah's neighbours and His slaves. By Allaah! If even the goat or camel of your neighbour has to come to some harm, you would spend the night with swollen veins (in anger) repeatedly saying, 'My neighbour's goat!' or 'My neighbour's camel!' (More than this) Allaah has a greater right to get angry for the sake of His neighbours." (1)

The Incident that Occurred between Hadhrat Abu Bakr ؓ and Hadhrat Raafi ؓ Concerning Leadership

Hadhrat Raafi ؓ narrates that Rasulullaah ﷺ dispatched Hadhrat Amr bin Al Aas ؓ as commander of the army that marched to the Battle of Dhaatus Salaasil. Together with him in the army Rasulullaah ﷺ also sent Hadhrat Abu Bakr ؓ, Hadhrat Umar ؓ and other leading Sahabah ؓ. The army proceeded until they set up camp at the two mountains of the Tay tribe. When Hadhrat Umar ؓ suggested that they find a guide to show them the road, the others said that the only guide can be Raafi bin Amr because he had been a 'rabeel'. The narrator of the Hadith says that he asked his teacher Hadhrat Taariq what a 'rabeel' was and he was informed that a 'rabeel' was a robber who single-handedly tackles a group of people and robs them all.

Hadhrat Raafi ؓ narrates further, "When we had completed the expedition and returned to the place from where we had left, I had already judged Abu Bakr ؓ to be an excellent man, so I approached him and said, 'O man of Halaal! From amongst all your companions, I have judged you to be the best, so tell me something that will make me part of your people and just like you if I remember it.' Abu Bakr ؓ said, 'Can you remember your five fingers?' When I replied in the affirmative he said, 'Testify that there is none worthy of worship but Allaah the One Who has no partner, that Muhammad ﷺ is the Rasul of Allaah, establish salaah, pay Zakaah if you have wealth, perform the pilgrimage to the Kabah and fast during Ramadhaan. Can you remember this?' 'Of course,' I replied. He then added, 'And there is also something else, that you should never become the Ameer of even two persons.' I said, 'Can anyone be given command other than you veterans of Badr?' He replied, 'This post will soon spread until it reaches you and even people whose status is inferior to yours.'

Abu Bakr ؓ then continued, 'Verily when Allaah sent His messenger, people

(1) Ibn Mubaarak in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.162).

started entering the fold of Islaam. Amongst them were those whom Allaah had guided and who (gladly) entered Islaam. Others were those whom the sword had compelled (to accept Islaam). All these people have sought Allaah's protection and are Allaah's neighbours in his custody. When a man becomes the Ameer and the people (under his command) oppress each other, Allaah will take revenge from him if he does not give back to the oppressed what the oppressors had taken from them. This is just like the case when your neighbour's goat is taken away and you spend the entire day with swollen veins out of feeling for your neighbour. In the same way, Allaah also lends his support to His neighbours."

Hadhrat Raafi رضي الله عنه reports further, "It was a year later that Abu Bakr رضي الله عنه was made the Khalifah. I then rode off to meet him. I introduced myself as Raafi and reminded him where I had been his guide. When he confirmed that he remembered who I was, I said, 'You used to prevent me from becoming an Ameer and now you have mounted a much greater task as the Ameer of the entire Ummah of Muhammad ﷺ.' He replied, 'Indeed, because the one who does not enforce the Book of Allaah amongst the people shall earn the curse of Allaah.'" (1)

The Sahabah رضي الله عنه Prefer Fighting Rather than Taking Command

Hadhrat Sa'eed bin Amr bin Sa'eed bin Al Aas narrates that his uncles Hadhrat Khaalid bin Sa'eed bin Al Aas رضي الله عنه, Hadhrat Abaan bin Sa'eed bin Al Aas رضي الله عنه and Hadhrat Amr bin Sa'eed bin Al Aas رضي الله عنه all returned to Madinah from their posts (as governors of various districts) when they heard about the demise of Rasulullaah ﷺ. Hadhrat Abu Bakr رضي الله عنه said to them, "None are more qualified to be governors than those whom Rasulullaah ﷺ himself appointed (you should therefore return to your posts)." However, they replied, "We shall not command for anyone." They then returned to Shaam where all of them were martyred." (2)

The Incident that Occurred between Hadhrat Umar رضي الله عنه and Hadhrat Abaan bin Sa'eed رضي الله عنه Concerning an Appointment to Command and Hadhrat Umar رضي الله عنه Dispatches Hadhrat Alaa bin Hadhrami رضي الله عنه to Bahrain

Hadhrat Abdur Rahmaan bin Sa'eed bin Yarboo narrates that when Hadhrat Abaan bin Sa'eed رضي الله عنه returned to Madinah, Hadhrat Umar رضي الله عنه said to him, "You have no right to come here and leave your post without the permission of your leader, especially under the present circumstances (when people are revolting and the enemy is ready to pounce on us). It however seems that you have no fear." Hadhrat Abaan رضي الله عنه replied, "I swear by Allaah that I shall never accept command from anyone after Rasulullaah ﷺ. If I were to accept

(1) Tabraani, Haythami (Vol.5 Pg.202) has commented on the chain of narrators.

(2) Haakim, Abu Nu'aym and Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.3 Pg.126):

command from anyone after Rasulullaah ﷺ, I would accept a post from Abu Bakr ؓ because of his virtue and his early entry into Islaam. However, I would still not want to accept any post of command from anyone after Rasulullaah ﷺ."

When Hadhrat Abu Bakr ؓ consulted with the Sahabah ؓ about whom to send to Bahrain, Hadhrat Uthmaan ؓ said, "Send the person whom Rasulullaah ﷺ had sent to them (the people of Bahrain), the one who made them Muslims and subservient. Someone whom they will recognise, who recognises them and who knows their land." Hadhrat Uthmaan ؓ was referring to Hadhrat Alaa bin Hadhrami ؓ. Hadhrat Umar ؓ however, refused to accept the proposal and said, "Force Abaan bin Sa'eed bin Al Aas to return because he is a man who has been there several times." Hadhrat Abu Bakr ؓ refused to force him saying, "I shall not do it. I cannot force a person who says that he will not accept a post of command from anyone after Rasulullaah ﷺ." Hadhrat Abu Bakr ؓ then confirmed that Hadhrat Alaa bin Hadhrami ؓ would be sent to Bahrain. (1)

Hadhrat Abu Hurayrah ؓ Refuses to Accept an Appointment as Ameer

Hadhrat Abu Hurayrah ؓ reports that Hadhrat Umar ؓ once summoned him to accept a post as governor, but he refused to accept the post. Hadhrat Umar ؓ said, "You dislike an appointment to a post when someone better than you actually asked for it." When Hadhrat Abu Hurayrah ؓ asked who it was that asked for a post, Hadhrat Umar ؓ replied, "Yusuf bin Ya'qoob ؑ." Hadhrat Abu Hurayrah ؓ then said, "Yusuf ؑ was the Nabi of Allaah and the son of a Nabi, while I am merely Abu Hurayrah the son of Umayma. I fear three and two things (equaling five)." "Why don't you just say 'five things'?" enquired Hadhrat Umar ؓ. Hadhrat Abu Hurayrah ؓ replied, "I fear that I should say anything without knowledge, pass wrong judgement (as a governor, because of which I would) have my back lashed, have my wealth taken away and my reputation insulted." (2)

Hadhrat Abdullaah bin Umar ؓ Refuses to be Appointed as judge

Hadhrat Abdullaah bin Mowhab reports that Hadhrat Uthmaan ؓ once said to Hadhrat Abdullaah bin Umar ؓ, "Go and pass judgement between the people." Hadhrat Abdullaah bin Umar ؓ requested, "Will you not excuse me, O Ameerul Mu'mineen?" Hadhrat Uthmaan ؓ emphatically said, "Never! I have sworn that you must be the judge." "Do not be hasty," Hadhrat Abdullaah bin Umar ؓ spoke, "have you heard Rasulullaah ﷺ say, The person who

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.380). Abu Moosa has also reported the narration in his *Dhayl*, but the author of *Isaaba* (Vol.4 Pg.241) has commented on the chain of narrators. Ibn Sa'd (Vol.4 Pg.59) has also reported the narration with some additions at the beginning.

seeks protection from Allaah has sought a great source of protection." When Hadhrat Uthmaan رضي الله عنه confirmed that he had heard the Hadith, Hadhrat Abdullaah bin Umar رضي الله عنه said, "I then seek Allaah's protection from being a judge."

Hadhrat Uthmaan رضي الله عنه then asked, "What prevents you when your father was a judge?" Hadhrat Abdullaah bin Umar رضي الله عنه replied, "I have heard Rasulullaah ﷺ say, 'The person who is a judge and passes judgement in ignorance shall be one of the inmates of Jahannam. As for the one who is a knowledgeable judge and passes correct and just judgement, he will plead (before Allaah on the Day of Qiyaamah) for an acquittal (that he should neither receive any rewards nor any sin).' What have I to hope for after this?"⁽¹⁾ A narration of Ahmad adds that after this, Hadhrat Uthmaan رضي الله عنه excused Hadhrat Abdullaah bin Umar رضي الله عنه and told him not to inform anyone else about it. (otherwise none would be prepared to act as judge and society would suffer).

Hadhrat Abdullaah bin Umar رضي الله عنه narrates that Hadhrat Uthmaan رضي الله عنه wanted him to act as judge, but he refused saying, "I have heard Rasulullaah ﷺ say, 'Judges are of three types; one will attain salvation while two will end up in Jahannam. Those who pass judgement unjustly or by the dictates of their desires shall be destroyed while the one who passes judgement with the truth will attain salvation.'" ⁽²⁾

The Incident that Occurred Between Hadhrat Abdullaah bin Umar رضي الله عنه and Ummul Mu'mineen Hadhrat Hafsa رضي الله عنها Concerning Dowmatul Jandal

Hadhrat Abdullaah bin Umar رضي الله عنه narrates, "It was on the day that Hadhrat Ali رضي الله عنه⁽³⁾ and Hadhrat Mu'aawiya رضي الله عنه gathered at Dowmatul Jandal (to reconcile their differences) that (my sister) Ummul Mu'mineen Hafsa رضي الله عنها said to me, 'It is really not nice that you refrain from participating in a reconciliation that Allaah has brought about between the Ummah of Muhammad ﷺ since you are the brother-in-law of Rasulullaah ﷺ and the son of Umar bin Khattaab رضي الله عنه.' That day, Hadhrat Mu'aawiya رضي الله عنه arrived on a huge Bactrian camel and announced, "Who is desirous of Khilaafah? Who is willing to risk his neck for it?" Hadhrat Abdullaah bin Umar رضي الله عنه says, "Never before had my heart ever aspired for worldly things and I almost said, 'That person (myself) desires the Khilaafah who had hit your neck and the neck of your father to accept Islaam until he made you two enter its fold!' However, I thought of Jannah and its

(1) Tabraani in his *Kabeer* and *Awsat*, Bazaar and Ahmad narrating from reliable sources, as confirmed by *Haythami* (Vol.4 Pg.193).

(2) Tabraani in his *Kabeer* and *Awsat*, narrating from reliable sources in his *Kabeer*, as confirmed by *Haythami* (Vol.4 Pg.193). Abu Ya'la has reported a similar narration and Ibn Sa'd (Vol.4 Pg.108) as well, but in more detail.

(3) According to *Haythami* (Vol.4 Pg.208), it was actually Hadhrat Hasan bin Ali رضي الله عنه and not Hadhrat Ali رضي الله عنه. One of the narrators had erred.

bounties and refrained from saying it." (1)

A narration of Abu Husayn states that Hadhrat Mu'aawiya ﷺ said, "Who is more worthy than us of this post (of Khilaafah)?" Hadhrat Abdullaah bin Umar ﷺ said, "I wanted to say, 'More worthy than you is the one who hit your neck and your father's neck (to bring you into Islaam).' However, I then thought about the bounties of Jannah and feared that I would be spoiling them (by saying this)." (2)

A narration of Imaam Zuhri states that when Hadhrat (Hasan bin) Ali ﷺ and Hadhrat Mu'aawiya ﷺ got together, Hadhrat Mu'aawiya ﷺ announced, "Who is most worthy of the post of Khilaafah then me?" Hadhrat Abdullaah bin Umar ﷺ said, "I wanted to say, 'More worthy than you is the one who hit your neck and your father's neck because of your Kufr (myself).' However, I feared that (if I said this) thoughts would be entertained about me that are not true (people would think that I desired to be the Khalifah which was not true)."

Imraan bin Husayn ﷺ Refuses to be an Ameer

Hadhrat Abdullaah bin Saamit ﷺ reports that when Ziyaad wanted to dispatch Hadhrat Imraan bin Husayn ﷺ as governor of Khurasan, he refused to accept the post. His friends asked, "Are you forsaking the opportunity to be governor of Khurasan?" He replied, "It does not please me at all that I should suffer the heat of Khurasan (do the hard work of governing) while they (Ziyaad and his followers) enjoy its coolness (by using the income from the region). I fear that if I am ever facing the enemy in battle and then a letter would come to me from Ziyaad, which if I obey will result in my destruction and if I ignore it, will result in my execution (at the hands of Ziyaad)."

Ziyaad then appointed Hadhrat Hakam bin Amr Ghifaari ﷺ as governor of Khurasan and Hadhrat Hakam ﷺ accepted the post. Hadhrat Imraan ﷺ then asked someone to summon Hadhrat Hakam ﷺ to him. A messenger went to Hadhrat Hakam ﷺ and when he arrived, Hadhrat Imraan ﷺ said to him, "Did you hear Rasulullaah ﷺ say that no person should be obeyed when it (obedience to the person) entails disobedience to Allaah?" When Hadhrat Hakam ﷺ confirmed that he had heard this from Rasulullaah ﷺ, Hadhrat Imraan exclaimed, "Alhamdu Lillaah!" or "Allaahu Akbar!"

Another narration from Hadhrat Hasan states that when Ziyaad appointed Hadhrat (Hakam) Ghifaari ﷺ as commander of the army, Hadhrat Imraan bin Husayn ﷺ went to see him. Hadhrat Imraan ﷺ met him in public and asked, "Do you know why I have come to you?" When Hadhrat Hakam ﷺ asked why he had come, Hadhrat Imraan ﷺ said, "Do you remember what Rasulullaah ﷺ said to the person whose Ameer told him to throw himself into the fire and he was then stopped and prevented (by others from doing what he was commanded). When the incident was reported to Rasulullaah ﷺ, he

(1) Tabraani in his *Kabeer*, narrating from reliable sources, as confirmed by *Haythami* (Vol.4 Pg.208).

Ibn Sa'd (Vol.4 Pg.134) has reported a similar narration.

(2) Ibn Sa'd.

said to the person, 'Had he fallen into the fire, both of them would have entered Jahannam. There is no obedience (to anyone) when it entails disobeying Allaah.' Hadhrat Hakam رضي الله عنه confirmed that he remembered the Hadith. Hadhrat Imraan رضي الله عنه then said, "I only wished to remind you of this Hadith."⁽¹⁾

Respecting the Khalifahs and Ameers and Obeying their Commands

The Incident that occurred between Hadhrat Khaalid رضي الله عنه and Hadhrat Ammaar رضي الله عنه

During an Expedition

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that Rasulullaah ﷺ once dispatched Hadhrat Khaalid bin Waleed bin Mughiera Makhzoomi on expedition. With him was Hadhrat Ammaar bin Yaasir رضي الله عنه. The expedition left and finally drew close to the people whom they intended to ambush early in the morning. They set up camp there late at night. However, someone warned the people (about the presence of the Sahabah رضي الله عنه) and they all fled to a place of safety. One of the men amongst them who had accepted Islaam together with his family stayed behind. He instructed his family to load their goods and then told them to wait until he returned.

He then proceeded to meet Hadhrat Ammaar رضي الله عنه and said, "O Abu Yaqdhaan! My family and I have accepted Islaam. Will this help me if I stay behind (in the town) because all my people had fled when they heard about your arrival?" Hadhrat Ammaar رضي الله عنه said to him, "You may stay behind, for you are safe." The man and his family then went back. When Hadhrat Khaalid رضي الله عنه launched the attack the next morning, he found that the people had all fled. He then captured the man and his family. Hadhrat Ammaar رضي الله عنه said, "You can do nothing to a man who has accepted Islaam." Hadhrat Khaalid رضي الله عنه said, "What have you to do with this? When I am the Ameer, how could you grant a person amnesty without my permission?" Hadhrat Ammaar رضي الله عنه replied, "I can indeed grant amnesty without your permission even though you are the Ameer. This man has accepted Imaan and if he wished to, he could have left with the others. Because he has Imaan, I instructed him to stay behind." The two Sahabah رضي الله عنه then argued until they started abusing each other.

When they returned to Madinah, they both went to Rasulullaah ﷺ and Hadhrat Ammaar رضي الله عنه told him about the man and what he had done. Rasulullaah ﷺ then authorised the amnesty that Hadhrat Ammaar رضي الله عنه had granted but at the same time also forbade people from granting amnesty to others without the permission of the Ameer. The two Sahabah رضي الله عنه then again

(1) Ahmad, narrating from reliable sources, as confirmed by Haythami (Vol.5 Pg.226). Tabraani has also reported the narration and according to some of his narrations, Rasulullaah ﷺ said, "There is no obedience to the creation when it entails disobeying the Creator."

started arguing in the presence of Rasulullah ﷺ. To this, Hadhrat Khaalid ﷺ remarked, "O Rasulullaah ﷺ! This slave is insulting me in your presence! I swear by Allaah that had you not been here, he would have never used such terms for me." Rasulullaah ﷺ said, "O Khaalid! Do not harass Ammaar because Allaah dislikes anyone who dislikes Ammaar and Allaah curses anyone who curses Ammaar." Hadhrat Ammaar ﷺ then stood up and left. Hadhrat Khaalid ﷺ followed him, grabbed hold of his clothing and continuously made attempts to please Hadhrat Ammaar ﷺ until Hadhrat Ammaar ﷺ was pleased with him.

Another narration states that it was then that Allaah revealed the verse:

﴿أطِيعُوا اللَّهَ وَأطِيعُو الرَّسُولَ وَأُولَئِنَّ الْأَمْرِ مِنْكُمْ ۝ قَاتِلُ تَنَزَّلَتْكُمْ فِي شَيْءٍ فَرَدُوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالنِّعْمَةِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝﴾

(سورة نساء آيت ۵۹)

Obey Allaah, obey the Rasool ﷺ and those in command among you (*your military commanders*). If you dispute regarding any matter, then refer it to Allaah and the Rasool ﷺ (*so that Allaah and His Rasool ﷺ may pass judgement in the matter i.e. find the solution in the Qur'aan or in the Ahaadeeth*) if you believe in Allaah and the Last Day. This is best (*for all*) and gives the best result (*because you will then not be basing your decisions on your personal opinions*). (Surah Nisaa, verse 59)⁽¹⁾

The Incident that occurred Between Hadhrat Auf bin Maalik رض and Hadhrat Khaalid bin Waleed رض

Hadhrat Auf bin Maalik Ashja'ee رض reports that he was amongst those Muslims who marched with Zaid bin Haaritha رض for the Battle of Mu'ta. His companion was a man who had come with reinforcements from Yemen. He had nothing but his sword with him. When one of the Muslims slaughtered a camel, the man (from Yemen) asked him for a piece of the leather, which he gladly gave. The man made the piece of leather into a shield for himself and we then proceeded. When we faced the large Roman army there was a man amongst them riding a red horse. His saddle and his weapons were gold plated and he attacked the Muslims very fiercely. The man from Yemen waited for him behind a boulder and when the Roman passed by, the Yemeni hamstrung his horse. As the Roman fell, the Yemeni attacked and killed him. He then took possession of the Roman's

(1) Ibn Jareer and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.242). Abu Ya'la, Ibn Asaakir, Nasae'ee, Tabraani and Haakim have reported the narration in detail from Hadhrat Khaalid رض, while Ibn Abi Shaybah, Ahmad and Nasae'ee have also reported it briefly, as quoted in *Kanzul Ummaal* (Vol.7 Pg.73). Haakim (Vol.3 Pg.390) has attested to its authenticity, as confirmed by Dhahabi. *Haythami* (Vol.9 Pg.294) mentions that Tabraani has also reported the narration both in detail and in brief, similar to the narration of Ahmad and with reliable chains of narrators.

belongings. After Allaah had granted victory to the Muslims, Hadhrat Khaalid bin Waleed رضي الله عنه (who was made the commander after the other commanders had been martyred) sent for the Yemeni and took away the belongings he had taken from the Roman.

Hadhrat Auf bin Maalik رضي الله عنه approached Hadhrat Khaalid bin Waleed رضي الله عنه and said, "O Khaalid! Don't you know that Rasulullaah ﷺ has decreed that the one who kills an enemy soldier should take all his possessions?" Hadhrat Khaalid رضي الله عنه replied, "Certainly, but I think that these possessions are too much." Hadhrat Auf رضي الله عنه objected by saying, "You must return it to him otherwise I shall definitely expose you before Rasulullaah ﷺ." Hadhrat Khaalid رضي الله عنه still refused to return it.

Hadhrat Auf رضي الله عنه narrated further that when they both got to Rasulullaah ﷺ, he related to Rasulullaah ﷺ the entire story of the Yemeni and how Hadhrat Khaalid رضي الله عنه had treated him. When Rasulullaah ﷺ asked Hadhrat Khaalid رضي الله عنه the reason for his action, he replied, "O Rasulullaah ﷺ! I thought that the possessions were too much." Rasulullaah ﷺ then instructed Hadhrat Khaalid رضي الله عنه to return the goods to the Yemeni. At this, Hadhrat Auf رضي الله عنه commented, "So there! Did I not tell you that I would do this (complain about you to Rasulullaah ﷺ and have you punished)?" "What was that all about?" Rasulullaah ﷺ enquired. When Hadhrat Auf رضي الله عنه informed Rasulullaah ﷺ (about his threat to Hadhrat Khaalid رضي الله عنه), Rasulullaah ﷺ became extremely angry and said, "Do not return the goods Khaalid! Will you people not leave my commanders alone for my sake (will you not show them respect)?! You people (under their command) receive the benefit of the good they command while they suffer the consequences of their improper commands." ⁽¹⁾

The Incident Between Hadhrat Umar رضي الله عنه and Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه Concerning Respect for a Leader

Hadhrat Raashid bin Sa'd reports that some wealth once came to Hadhrat Umar رضي الله عنه and he was distributing it amongst the people when they started crowding around him. Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه arrived and forced his way through the crowd until he reached Hadhrat Umar رضي الله عنه. Hadhrat Umar رضي الله عنه lifted up his whip over Hadhrat Sa'd رضي الله عنه and said, "You came here as if you have no fear for Allaah's commander on earth! I wish to teach you that Allaah's commander on earth also has no fear for you." ⁽²⁾

The Incident Between Hadhrat Umar رضي الله عنه and Hadhrat Amr bin Al Aas رضي الله عنه

Hadhrat Abdullaah bin Yazeed narrates that Rasulullaah ﷺ once dispatched Hadhrat Amr bin Al Aas رضي الله عنه as commander of a military expedition that

(1) Ahmad, Muslim and Abu Dawood, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.249). Bayhaqi (Vol.6 Pg.310) has also reported a similar narration.

(2) Ibn Sa'd (Vol.3 Pg.206)

included Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ. When they reached the place where the battle was to be fought, Hadhrat Amr bin Al Aas ؓ issued the command that no fires were to be lit. This angered Hadhrat Umar ؓ and he was about to object when Hadhrat Abu Bakr ؓ stopped him and said to him, "Rasulullaah ﷺ has made him your commander because of his knowledge of warfare." Hadhrat Umar ؓ then simmered down. ⁽¹⁾

The Narration of Hadhrat Ayaad bin Ghanam ؑ Concerning Respect for the Ameer

Hadhrat Jubayr bin Nufayr ؓ reports that Hadhrat Ayaadh bin Ghanam Ash'ari ؓ severely punished the governor of Daaraa when the Muslims conquered the place. Hadhrat Hishaam bin Hakeem ؓ came to him and harshly reprimanded him (for this act). After a few days, Hadhrat Hishaam ؓ apologetically came back to Hadhrat Ayaadh ؓ and said, "Do you not know that Rasulullaah ﷺ said, 'The people who will be most severely punished on the Day of Qiyaamah will be those who punished people most severely in this world'?"

Hadhrat Ayaadh ؓ responded by saying, "O Hishaam! We have heard what you heard, we have seen what you have seen and we have been in the company of Rasulullaah ﷺ just as you have been. O Hishaam! Did you not hear Rasulullaah ﷺ say, 'Whoever wishes to advise their leader should never address it to him in public. He should rather take him by the hand and address him in private. If the leader accepts it, he accepts it. Otherwise, the advisor has discharged the obligation and the right he owes to his leader.' However, O Hishaam, you have been very bold against Allaah's commander. Do you not fear that Allaah's commander would have you killed and you would be known as one whom the commander had executed?"⁽²⁾

The Statement of Hadhrat Hudhayfah ؓ Concerning Drawing Weapons Against the Ameer

Hadhrat Zaid bin Wahab reports that during the time of Hadhrat Hudhayfah ؓ, some people complained to him about the Ameer. A man then entered the large (Jaami) Masjid and weaved his way through the people until he reached Hadhrat Hudhayfah ؓ. He stood by the head of Hadhrat Hudhayfah ؓ and said, "O companion of Rasulullaah ﷺ! Will you not enjoin good and forbid evil?" Knowing what the man meant (that Hadhrat Hudhayfah ؓ ought to

(1) Bayhaqi (Vol.9 Pg.41). Haakim has reported the narration from Hadhrat Abdullaah bin Buraydah who narrates from his father that Rasulullaah ﷺ had dispatched Hadhrat Amr bin Al Aas ؓ as commander of the expedition that fought the Battle of Dhaatus Salaasi. The rest of the report is the same. The chain of narrators are reliable, as confirmed by Imaam Dhahabi.

(2) Haakim (Vol.3 Pg.290), but Dhahabi has commented on the chain of narrators. Bayhaqi (Vol.8 Pg.164) has reported the narration from the same narrators. The narration also appears in *Majma'u Zawaaid* (Vol.5 Pg.229) with confirmation of its reliability. A narration of Ahmad states that when Daaraa was conquered, Hadhrat Ayaadh ؓ had its leader lashed, after which Hadhrat Hishaam ؓ harshly reprimanded him. The rest of the narration is similar as the above. Haythami (Vol.5 Pg.229) has commented on the chain of narrators.

oppose the Ameer), Hadhrat Hudhayfah ﷺ looked up and said to him, "Undoubtedly, enjoining good and forbidding evil is an excellent deed. However, drawing weapons against your Ameer is certainly not a Sunnah practice." ⁽¹⁾

A Narration of Hadhrat Abu Bakrah ﷺ

Concerning Respect for an Ameer

Hadhrat Ziyaad bin Kusayb Adawi reports that Abdullaah bin Aamir used to deliver lectures to the people while wearing fine clothing and with well groomed hair. After leading the salaah one day and entering his room, Mirdaas Abu Bilaal commented, "Would you look at the people's Ameer and leader! He wears fine clothes and adopts the appearance of the sinners!" Hadhrat Abu Bakrah ﷺ was sitting next to the pulpit. When he heard this, he told his son Usayli to call Abu Bilaal. When Abu Bilaal arrived, Hadhrat Abu Bakrah ﷺ said to him, "I have heard the comment you have just made about the Ameer. I have heard Rasulullaah ﷺ say, 'Allaah will honour the person who honours His Ameer and will disgrace the person who disgraces Allaah's Ameer.' ⁽²⁾"

The Ameer is Obeyed only when he Instructs what is Right

Hadhrat Ali bin Abi Taalib ﷺ reports that Rasulullaah ﷺ once appointed a Sahabi from the Ansaar as commander of an expedition. Rasulullaah ﷺ dispatched the expedition with instructions to listen to and to obey their commander. However, the others happened to aggravate their commander in some way and he ordered them to gather firewood. When they did as they were ordered, he instructed them to light a fire. After they had lit the fire, he said to them, "Did Rasulullaah ﷺ not instruct you listen to me and to obey me?" When they acknowledged the instruction, he said, "Then enter this fire." The men started looking at each other saying, "It was the fire (of Jahannam) that we were escaping from when we went to Rasulullaah ﷺ." In the meantime, the commander's anger abated and the fire died off.

When the men returned and reported the incident to Rasulullaah ﷺ, he said, "Had they entered it, they would have never emerged from it (because after death they would have entered the fire of Jahannam). Obedience is only in matters of good." ⁽³⁾

(1) Bazzaar, *Haythami* (Vol.5 Pg.224) has commented on the chain of narrators.

(2) Bayhaqi (Vol.8 Pg.163).

(3) Bukhari and Muslim. Bukhari and Muslim have also reported the narration from Hadhrat Abdullaah bin Abbaas ﷺ, as quoted in *Al-Bidaaya wan-Nihaaya* (Vol.4 Pg.226). Ibn Jareer has also reported the narration from Hadhrat Abdullaah bin Abbaas ﷺ while Ibn Abi Shaybah has reported it from Hadhrat Abu Sa'eed Khudri ﷺ. According to a narration in *Kanzul Ummaal* (Vol.3 Pg.170), Hadhrat Abu Sa'eed Khudri ﷺ has named the Ansaari commander as Hadhrat Abdullaah bin Hudhaafa Sahmi ﷺ. As quoted in *Isaaba* (Vol.2 Pg.296), Bukhari has also given the same name in the narration of Hadhrat Abdullaah bin Abbaas ﷺ.

The Narration of Hadhrat Abdullaah bin Umar Concerning Respecting the Ameer

Hadhrat Abdullaah bin Umar ﷺ narrates that Rasulullaah ﷺ was once with a group of the Sahabah ﷺ when he turned to them and said, "Do you not know that I am verily the Rasul of Allaah sent to you?" The Sahabah ﷺ replied, "But of course. We testify that you are certainly the Rasul of Allaah." Rasulullaah ﷺ then asked them, "Do you not know that whoever obeys me obeys Allaah and obedience to me is part of obedience to Allaah?" The Sahabah ﷺ responded by saying, "But of course. We testify that whoever obeys you obeys Allaah and obedience to you is part of obedience to Allaah." Rasulullaah ﷺ went on to say, "For you to obey me is part of obedience to Allaah and for you to obey your leaders is part of obedience to me. In fact, even if they perform salaah sitting down, you should also perform salaah sitting down." ⁽¹⁾

The Advice Rasulullaah ﷺ gave to Hadhrat Abu Dharr ﷺ Concerning Showing Respect to the Ameer

Hadhrat Asmaa bint Yazeed رضي الله عنها reports that Hadhrat Abu Dharr Ghifaari رضي الله عنه used to serve Rasulullaah ﷺ and would return to the Masjid after he had completed. The Masjid was his home where he used to lie down (to sleep). Rasulullaah ﷺ happened to enter the Masjid one night where he found Hadhrat Abu Dharr رضي الله عنه sleeping on the ground. Rasulullaah ﷺ prodded him gently with his foot until Hadhrat Abu Dharr رضي الله عنه sat upright. Rasulullaah ﷺ then said to him, "Did I not see you sleeping in the Masjid?" "Where should I sleep?" asked Hadhrat Abu Dharr رضي الله عنه, "I have no home besides this."

Rasulullaah ﷺ then sat with him and said, "What will you do when the people expel you from the Masjid?" Hadhrat Abu Dharr رضي الله عنه replied, "I shall then go to Shaam, which is the place of migration (of the previous Ambiya), the place where mankind will be resurrected and the land of many Ambiya. I shall then become one of its people." Rasulullaah ﷺ asked further, "What will you then do if they exile you from Shaam?" "I shall then return (to Madinah), which will be my home and place of residence." Rasulullaah ﷺ again enquired, "And what if they exile you from here for the second time?" Hadhrat Abu Dharr رضي الله عنه resolved, "I shall then take up my sword and fight until I die."

Rasulullaah ﷺ smiled at him and placed his hand on him saying, "Should I rather guide you to something that is better than that?" Hadhrat Abu Dharr رضي الله عنه exclaimed, "Why not, O Rasulullaah ﷺ? May my parents be sacrificed for you!" Rasulullaah ﷺ said, "Follow them wherever they lead you and go along to wherever they drive you until you eventually meet me in that condition." ⁽²⁾

(1) Abu Ya'la and Ibn Asaakir, both narrating from reliable sources, as quoted in *Kanzul Ummaal* (Vol.3 Pg.168).

(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.168). Ahmad has also reported the narration but Haythami (Vol.5 Pg.223) has commented on the chain of narrators.

Another narration from Hadhrat Abu Dharr رضي الله عنه states that Rasulullaah ﷺ asked, "What will you then do when you are removed from there (Madinah)?" Hadhrat Abu Dharr رضي الله عنه replied, "I shall take my sword and strike anyone who wants to remove me." Rasulullaah ﷺ then placed his hand on the shoulder of Hadhrat Abu Dharr رضي الله عنه and said, "Overlook (what they do) O Abu Dharr. You should rather follow them wherever they lead you and go along to wherever they drive you even though you have to adopt this attitude even with an Abyssinian slave."

Hadhrat Abu Dharr رضي الله عنه says, "When I settled in Rabdha (on the instruction of Ameerul Mu'mineen Hadhrat Uthmaan رضي الله عنه), it once occurred that the Iqaamah (for salaah) was already called out and an Abyssinian man who had been appointed to collect Zakaah went forward (to lead the salaah). However, when he saw me, he started going back and putting me forward. I said to him, 'Stay where you are, for I am obeying the command of Rasulullaah ﷺ.'"⁽¹⁾

Another narration states that when Hadhrat Abu Dharr رضي الله عنه went to Rabdha, he once found an Abyssinian slave of Hadhrat Uthmaan رضي الله عنه there. The man called out the Adhaan and the Iqaamah and then asked Hadhrat Abu Dharr رضي الله عنه to go forward (to lead the salaah). Hadhrat Abu Dharr رضي الله عنه said, "No. Rasulullaah ﷺ instructed me to listen and to obey even an Abyssinian slave." The slave then went forward and Hadhrat Abu Dharr رضي الله عنه performed salaah behind him.⁽²⁾

Hadhrat Umar رضي الله عنه said, "Listen and obey (your Ameer) even though the person appointed as your Ameer is an Abyssinian slave with mutilated limbs. Exercise patience if he harms you and if he gives you an instruction, carry it out. Also exercise patience if he deprives you and even if he oppresses you. However, if he ever intends to diminish your Deen, then tell him, 'You may have my blood but not my Deen!' Also ensure that you never separate from the Jamaa'ah."⁽³⁾

The Narration of Hadhrat Umar رضي الله عنه Concerning Showing Respect for the Ameer and his Incident with Hadhrat Alqama in this Regard

Hadhrat Hasan narrates that Hadhrat Alqama bin Alaatha once met Hadhrat Umar رضي الله عنه late at night. Because Hadhrat Umar رضي الله عنه resembled Hadhrat Khaalid bin Waleed رضي الله عنه (Hadhrat Alqama mistook him as Hadhrat Khaalid رضي الله عنه) and said, "O Khaalid! That man (Hadhrat Umar رضي الله عنه) has dismissed you from your post (as commanding officer)! It is all because of his narrow sightedness. In fact, my cousin and I were about to ask him for something but we shall now never ask him anything because he has dismissed you." Hadhrat Umar رضي الله عنه said to him, "Is there anything else you wish to say?" Hadhrat Alqama continued, "Nevertheless, our leaders are people who have a right over us (that we have to obey them in all conditions). We shall have our rewards with Allaah

(1) Ibn Jareer.

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.168).

(3) Ibn Abi Shaybah, Ibn Jareer, Bayhaqi, Nu'aym bin Hammaad and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.167).

when we fulfil the rights we owe to them."

The next morning, Hadhrat Umar ﷺ asked Hadhrat Khaalid bin Waleed ﷺ, "What has Alqama said to you since last night?" Hadhrat Khaalid ﷺ replied, "By Allaah! He has not said anything to me!" Hadhrat Umar ﷺ said, "And you are even swearing in Allaah's name about it." The narration of Hadhrat Abu Nadhrrah adds that Hadhrat Alqama then said to Hadhrat Khaalid ﷺ, "Be quiet, O Khaalid (Do not deny it)." Another narration⁽¹⁾ concludes with the words of Hadhrat Umar ﷺ who said, "You are both speaking the truth." The narration of Zubayr bin Bakkaar states that Hadhrat Umar ﷺ then granted Hadhrat Alqama what he wanted and thus satisfied his need. This narration also adds that (during the night conversation) when Hadhrat Umar ﷺ asked Hadhrat Alqama what he had to say, Hadhrat Alqama replied, "All I can advocate is that we listen and obey." Hadhrat Umar ﷺ later said (to Hadhrat Alqama) that if everyone else shared his attitude, it would be more precious to him (Hadhrat Umar ﷺ) than all the wealth in the world.⁽²⁾

An Incident of a Leper Concerning Respect for the Ameer

Hadhrat Ibn Abi Mulaykah says that Hadhrat Umar ﷺ once passed by a lady suffering from leprosy as she was busy performing Tawaaf. He said to her, "O servant of Allaah! Do not cause difficulty to the people (because they are afraid to perform Tawaaf with you here). It would be best for you to remain at home." She then remained at home (and stopped going to the Masjidul Haraam). It later occurred that a man passing by her said to her, "The person who had prevented you has passed away. You may now come out." She responded by saying, "It is not befitting of me to obey him while he was alive and then disobey him after his death."⁽³⁾

The Consequences of Disobeying the Ameer

Hadhrat Shamar narrates from a man who had been the chief of an area during the Khilaafah of Hadhrat Ali ﷺ that Hadhrat Ali ﷺ once issued an order to them and then asked, "Will you do as you have been ordered?" When they said that they would not, Hadhrat Ali ﷺ said, "I swear by Allaah that you must do as you have been commanded otherwise the Jews and the Christians will definitely mount you necks."⁽⁴⁾

Co-operation between Leaders

The Incident Between Hadhrat Amr bin Al Aas ﷺ, Hadhrat Abu Ubaydah ﷺ and Hadhrat Umar ﷺ

Hadhrat Urwa bin Zubayr ﷺ narrates that Rasulullaah ﷺ once sent

(1) From Sayf bin Amr, also narrating from Hadhrat Hasan.

(2) Ya'qoob bin Sufyaan and Zubayr bin Bakkaar, as quoted in *Isaaba* (Vol.2 Pg.504).

(3) Maalik, as quoted in *Kanzul Ummaal* (Vol.5 Pg.192).

(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.167).

Hadhrat Amr bin Al Aas رضي الله عنه (as Ameer) on a military expedition to the rural towns of Shaam, where the Battle of Dhaatus Salaasil was fought. The towns were those of the Banu Baly tribe, the Banu Abdullaah tribe and the Banu Qudaa'ah tribe next to them. It was from the Banu Baly tribe that the maternal uncles of Aas bin Waa'il hailed (Aas bin Waa'il was the father of Hadhrat Amr bin Al Aas رضي الله عنه). When Hadhrat Amr bin Al Aas رضي الله عنه arrived at the place, he was apprehensive of the large numbers of the enemy and sent a message to Rasulullaah ﷺ asking for reinforcements.

Rasulullaah ﷺ prepared the early Muhaajireen for the task and amongst the most senior Muhaajireen who got ready for the task were Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه. Rasulullaah ﷺ appointed Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه as their Ameer and when they met Hadhrat Amr bin Al Aas رضي الله عنه, he said to them, "I am your Ameer now for I had sent the message to Rasulullaah ﷺ asking for you to come here as reinforcements. However, the group of Muhaajireen said, "You may be the Ameer of your army, but our Ameer is Abu Ubaydah رضي الله عنه." Hadhrat Amr bin Al Aas رضي الله عنه reiterated what he said by saying, "You are only the reinforcements that I had requested."

Hadhrat Abu Ubaydah رضي الله عنه was a man of excellent character and very soft-hearted. When he saw what was happening, he said, "You ought to know O Amr that the parting instruction Rasulullaah ﷺ gave to me was, 'When you reach your companion, co-operate with him.' I shall therefore obey you even if you wish to disobey me." With this, Hadhrat Abu Ubaydah رضي الله عنه handed over the command to Hadhrat Amr رضي الله عنه. (1)

Another narration from Zuhri states that Rasulullaah ﷺ dispatched two expeditions against the Banu Kalb tribe, the Ghassaan tribe and other Kuffaar tribes located in the rural towns of Shaam. Rasulullaah ﷺ appointed Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه as Ameer of one expedition and Hadhrat Amr bin Al Aas رضي الله عنه as Ameer of the other. Marching in the army of Hadhrat Abu Ubaydah رضي الله عنه was Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه. When the two armies were about to leave, Rasulullaah ﷺ called for Hadhrat Abu Ubaydah رضي الله عنه and Hadhrat Amr رضي الله عنه and said to them, "Never oppose each other."

When the two armies had left (Madinah), Hadhrat Abu Ubaydah رضي الله عنه took Hadhrat Amr رضي الله عنه aside and said to him, "Rasulullaah ﷺ had emphatically advised us never to oppose each other. It is either you who will obey me or I that will obey you." Hadhrat Amr رضي الله عنه replied, "I'd rather that you obey me." Hadhrat Abu Ubaydah رضي الله عنه then accepted to be under the command of Hadhrat Amr رضي الله عنه, who became the commander of both armies.

Hadhrat Umar رضي الله عنه became angry at this arrangement and said (to Hadhrat Abu Ubaydah رضي الله عنه), "You have chosen to be under the command of Naabigha's son and have made him your Ameer, the Ameer of Abu Bakr رضي الله عنه and our Ameer?!" What sort of idea is this?" Hadhrat Abu Ubaydah رضي الله عنه pacified Hadhrat Umar رضي الله عنه by saying, "Dear brother! Rasulullaah ﷺ emphatically

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.273), as quoted in *Kanzul Ummaal* (Vol.5 Pg.310). Ibn Asaakir has also reported the narration but instead of the saying "the rural towns of Shaam" he mentions "the east of Shaam".

advised me and Amr never to oppose each other. I therefore feared that if I do not obey him, I would be disobeying Rasulullaah ﷺ. In this way, more people would be the cause of spoiling my relationship with Rasulullaah ﷺ. I swear by Allaah that I shall now obey him until we return." When they returned from the expedition, Hadhrat Umar رضي الله عنه complained about this to Rasulullaah ﷺ. Rasulullaah ﷺ said, "After this, I shall appoint only someone from yourselves (senior Muhaajireen) as your Ameer." (1)

The Rights that Subjects Owe to their Ameer

The Statement of Hadhrat Umar رضي الله عنه in this Regard

Hadhrat Salama bin Shihaab Abdi reports that Hadhrat Umar رضي الله عنه once said, "O citizens! We (leaders) have a right that you owe to us. It is that you always wish well for us even in our absence and that you assist us in all good works. Take note that there is nothing more beloved to Allaah and which has a more widespread benefit than the tolerance and compassion of an Ameer towards his subjects. On the contrary, there is nothing more detested by Allaah than the foolishness of an Ameer and his harshness." (2)

Another narration from Hadhrat Abdullaah bin Akeem states that Hadhrat Umar رضي الله عنه said, "There is no tolerance more loved by Allaah than the tolerance and compassion of an Ameer (towards his subjects). There is also no foolishness that is more detested by Allaah than the foolishness and harshness of an Ameer. Those who overlook things that happen to him will receive health and safety and those who exercise justice between people even when it concerns himself shall be granted success in his affairs. Suffering disgrace when being obedient is closer to goodness than winning honour through sin." (3)

Prohibition from Speaking ill of the Ameer

The Narration of Hadhrat Anas رضي الله عنه in this Regard

Hadhrat Anas رضي الله عنه narrates, "The senior companions of Rasulullaah ﷺ used to prevent us from certain misdeeds. They would say, 'Never speak ill of your leaders, never betray them and never disobey them. Fear Allaah and exercise patience because the event (Qiyaamah/death) is close by.' (4)

Refraining from Speaking the Truth Before Leaders

In this Regard, Hadhrat Abdullaah bin Umar رضي الله عنه Tells Hadhrat Urwa رضي الله عنه that they used to consider this as an act of Hypocrisy

Hadhrat Urwa رضي الله عنه narrates that he once approached Hadhrat Abdullaah bin

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.319).

(2) Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165). Tabari (Vol.5 Pg.32) has reported a similar narration.

(3) Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).

(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.168).

Umar bin Khattaab رضي الله عنه said; "O Abu Abdur Rahmaan! Sometimes we sit with these leaders of ours and we confirm what they say even though we know that it is not true. Even when they make unjust decisions, we still support them and make it seem credible to them. What do you think about this?" Hadhrat Abdullaah bin Umar رضي الله عنه said, "Dear nephew! During the time we were with Rasulullaah ﷺ we regarded this to be an act of hypocrisy but I do not know what you regard it to be." ⁽¹⁾

Another narration from the father of Hadhrat Aasim bin Muhammad states that someone once said to Hadhrat Abdullaah bin Umar رضي الله عنه, "When we are with our leaders, we say things that are quite the opposite of what we say when we leave them." Hadhrat Abdullaah bin Umar رضي الله عنه commented, "We used to regard this as an act of hypocrisy." ⁽²⁾ Bukhari has reported a similar narration from Hadhrat Muhammad bin Zaid but adds that Hadhrat Abdullaah bin Umar رضي الله عنه said, "During the time of Rasulullaah ﷺ, we regarded this to be an act of hypocrisy." Hadhrat Mujaahid reports that when a man came to Hadhrat Abdullaah bin Umar رضي الله عنه, the latter asked him, "How is the relationship between you people and Abu Unays (the Ameer)?" The man replied, "Our relationship is that when we meet with him, we tell him what he likes to hear and sing a different tune when we go away from him." Hadhrat Abdullaah bin Umar رضي الله عنه commented, "When we were with Rasulullaah ﷺ, this is the thing we regarded as hypocrisy." ⁽³⁾

Hadhrat Sha'bi reports that they once said to Hadhrat Abdullaah bin Umar رضي الله عنه, "When we enter the courts of these people (our leaders), we say the things they like to hear but then say the opposite when we leave their presence." Hadhrat Abdullaah bin Umar رضي الله عنه said, "During the time of Rasulullaah ﷺ, we used to regard this as an act of hypocrisy." ⁽⁴⁾

The Narration of Hadhrat Alqama bin Waqqaas Concerning the Prohibition of Laughing and Jesting in the Presence of the Ameer

Hadhrat Alqama bin Waqqaas narrates that there was a useless man who used to enter the courts of the governors and make them laugh. Hadhrat Alqama's grandfather said to the man, "Shame on you! Why do you enter the courts of these people and make them laugh?! I have heard from Bilaal bin Haarith رضي الله عنه who was a companion of Rasulullaah ﷺ that Rasulullaah ﷺ said, 'A servant (of Allaah) may utter a word that pleases Allaah without him realising its true potential and because of it, Allaah becomes pleased with him until the day he meets Allaah. On the contrary, a servant (of Allaah) may utter a word that displeases Allaah without him realising its true potential and because of it, Allaah becomes displeased with him until the day he meets Allaah.'" ⁽⁵⁾

Another narration from Hadhrat Alqama states that Hadhrat Bilaal bin Haarith

(1) Bayhaqi (Vol.8 Pg.165).

(2) Bayhaqi (Vol.8 Pg.164), as quoted in Targheeb wat Tarheeb (Vol.4 Pg.382).

(3) Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.1 Pg.93).

(4) Abu Nu'aym in his Hilya (Vol.4 Pg.332).

(5) Bayhaqi (Vol.8 Pg.165).

Muzani ﷺ said to him, "I see that you enter the courts of these governors and overwhelm them. Do check what you are saying to them because I have heard Rasulullaah ﷺ say, "A servant (of Allaah) may utter a word..." The rest of the narration is like the one mentioned above.

The Statement of Hadhrat Hudhayfa ﷺ that the Doors of the Rulers are Dens of Evil

Hadhrat Hudhayfa ﷺ once said, "Beware of the dens of evil!" "What are the dens of evil, O Abu Abdullaah?" someone enquired from him. He replied, "The doors of the rulers. A person enters the court of a ruler and then confirms the lies he speaks and praises him for qualities he does not possess." ⁽¹⁾

The Advice Hadhrat Abbaas ﷺ gave his Son in this Regard

Hadhrat Abdullaah bin Abbaas ﷺ narrates that his father (Hadhrat Abbaas ﷺ) once said to him, "Dear son! I notice that the Ameerul Mu'mineen calls for you, allows you to be close to him and even consults with you together with the Sahabah ﷺ of Rasulullaah ﷺ. Now remember these three things that I am telling you. Fear Allaah and never let him encounter any lies from you (never tell him a lie). You should also never disclose any of his secrets and never backbite about anyone in his presence." One of the narrators by the name of Aamir says that he said to Hadhrat Abdullaah bin Abbaas ﷺ, "Each one of these advices are better than a thousand." Hadhrat Abdullaah bin Abbaas ﷺ in turn said, "Each one of them is better than ten thousand." ⁽²⁾

Hadhrat Sha'bi reports that Hadhrat Abbaas ﷺ once said to his son Hadhrat Abdullaah ﷺ, "I notice that that great man (referring to Hadhrat Umar ﷺ) allows you to sit close to him and includes you amongst people with whom you do not belong (the veterans of Badr). You should therefore remember three things that I shall tell you. Never let him encounter any lies from you (never tell him a lie), never disclose any of his secrets and never backbite about anyone in his presence." ⁽³⁾

Speaking the Truth to the Ameer and Rejecting his Command if it Conflicts with the Commands of Allaah

The Incident between Hadhrat Ubay ﷺ and Hadhrat Umar ﷺ and his Statement that there is no Good in an Ameer in whose Presence The Truth Cannot be Spoken

Hadhrat Hasan ﷺ narrates that Hadhrat Umar ﷺ once refused to

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.227).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.318). Tabraani has also reported the narration but *Haythami* (Vol.4 Pg.221) has commented on the chain of narrators..

(3) Bayhaqi (Vol.8 Pg.197).

accept a verse of the Qur'aan from Hadhrat Ubay (رضي الله عنه) (saying that it is either not in the Qur'aan or not as Hadhrat Ubay (رضي الله عنه) said it appeared). Hadhrat Ubay (رضي الله عنه) said, "I had heard it from Rasulullaah ﷺ at a time when you were preoccupied with trade in Baqee." Hadhrat Umar (رضي الله عنه) then said, "You have spoken the truth. (I knew that the verse is in the Qur'aan but I refused to accept it because) I only wanted to test whether there are people amongst you who would speak the truth (before the Ameer). There is no good in an Ameer in whose presence the truth cannot be spoken and who does not speak the truth." (1)
Hadhrat Abu Mijlaz reports that Hadhrat Umar (رضي الله عنه) accused Hadhrat Ubay (رضي الله عنه) of lying when he recited the verse⁽²⁾.

“مِنَ الَّذِينَ أَسْتَحِقُ عَلَيْهِمُ الْأُولَئِنَّ”

Hadhrat Ubay (رضي الله عنه) retorted by saying, "Your lie is worse!" Someone reprimanded Hadhrat Ubay (رضي الله عنه) by saying, "Are you calling the Ameerul Mu'mineen a liar?" Hadhrat Ubay (رضي الله عنه) replied, "I have more respect for the rights of the Ameerul Mu'mineen than you have. However, I have falsified him only to confirm the truth of Allaah's Book and I can never confirm what the Ameerul Mu'mineen says when it entails falsifying the Book of Allaah." Hadhrat Umar (رضي الله عنه) then said, "He has spoken the truth." (3)

Hadhrat Basheer bin Sa'd Says to Hadhrat Umar رضي الله عنه: "If you do that, we will Set you Straight as an Arrow is Straightened "

Hadhrat Nu'maan bin Basheer (رضي الله عنه) reports that in a gathering of Muhaajireen and Ansaar, Hadhrat Umar (رضي الله عنه) once asked, "What will you people do if I were permissive in certain matters?" When everyone remained silent, Hadhrat Umar (رضي الله عنه) repeated the question for a second and then a third time. Hadhrat Basheer bin Sa'd then responded by saying, "If you do that, we will set you straight as an arrow is straightened." Hadhrat Umar (رضي الله عنه) commented, "You are then certainly the ones (capable of being with me)! You are then certainly the ones!" (4)

The Incident of Hadhrat Umar رضي الله عنه and Hadhrat Muhammad bin Maslama رضي الله عنه in this Regard

Hadhrat Moosa bin Abu Isa narrates that when Hadhrat Umar bin Khattaab (رضي الله عنه) went to the pond of the Banu Haaritha, he met Hadhrat Muhammad bin Maslama (رضي الله عنه) there. Hadhrat Umar (رضي الله عنه) asked him, "What do you think of me?" Hadhrat Muhammad bin Maslama (رضي الله عنه) replied, "I swear by Allaah that in my opinion you are as I like to see you and as anyone who likes good likes to see you. I see that you are meticulous in collecting wealth, are also abstinent from it

(1) Ibn Raahway, as quoted in *Kanzul Ummaal* (Vol.7 Pg.2).

(2) Surah Maafidah, verse 107.

(3) Abd bin Humayd, Ibn Jarir and Ibn Adi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.285).

(4) Ibn Asaakir and Abu Dharr Harawi in his *Majaami*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).

and distribute it justly. If however, you stray, we shall straighten you just as arrows are straightened with weights." Hadhrat Umar رضي الله عنه then said "Excellent! (You say,) 'If however, you stray, we shall straighten you just as arrows are straightened with weights'. All praise belongs to Allaah Who has placed me amongst people who will rectify me when I stray." (1)

Hadhrat Mu'aawiya رضي الله عنه tells someone who Objected to his words, "This Man has Given me Life, May Allaah give him Life"

Hadhrat Abu Qabeel narrates that Hadhrat Mu'aawiya رضي الله عنه once ascended the pulpit on the day of Jumu'ah and said in his lecture, "The wealth is all ours and the spoils of war are all ours. We shall give it to whom we will and refuse whoever we will." Since no one responded to this statement, Hadhrat Mu'aawiya رضي الله عنه repeated it the following Jumu'ah. When no one objected this time as well, he again repeated it on the third Jumu'ah. On that occasion, a man in the Masjid stood up and said, "Never! The wealth is ours and the spoils of war are ours. If anyone poses an obstacle between us and it, we shall have him dealt with by Allaah or by our swords."

After Hadhrat Mu'aawiya رضي الله عنه descended from the pulpit, he sent for the man, who was allowed in his court. "He is destroyed!" the people commented. However, when the people entered the court of Hadhrat Mu'aawiya رضي الله عنه, they found the man sitting with Hadhrat Mu'aawiya رضي الله عنه on his bed. Hadhrat Mu'aawiya رضي الله عنه then said to the people, "This man has given me life, may Allaah give him life. I have heard Rasulullaah ﷺ say, 'Soon after me there shall come rulers who will say (wrong) things and no one would object to them. They will fall over each other in Jahannam just as monkeys (jumping from a tree) fall over each other.' When no one objected to what I said on the first Jumu'ah, I feared that I would be amongst these rulers. When no one objected on the second Jumu'ah, I said to myself that I must be from amongst them. However, when I spoke on the third Jumu'ah, this man objected. He has given me life, may Allaah give him life." (2)

The Incident of Hadhrat Abu Ubaydah رضي الله عنه and Hadhrat Khaalid bin Waleed رضي الله عنه in this Regard

Hadhrat Khaalid bin Hakeem bin Hizaam reports that when Hadhrat Abu Ubaydah رضي الله عنه was governor of Shaam, he punished some of the local (Kuffaar) persons (for not paying the Jizya⁽³⁾). Hadhrat Khaalid bin Waleed رضي الله عنه stood up and spoke to him (about the error of his act). The people commented, "You have made the Ameer angry." Hadhrat Khaalid bin Waleed رضي الله عنه said, "I had never intended to make him angry but I have heard Rasulullaah ﷺ say that

(1) Ibn Mubaarak, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.381).

(2) Tabraani in his *Kabeer* and *Awsat* and Abu Ya'la, narrating from reliable sources, as confirmed by *Haythami* (Vol.5 Pg.236).

(3) According to a narration of Baawardi.

the people who will be most severely punished on the Day of Qiyaamah will be those who punished people most severely in this world." (1)

The Narration of Hadhrat Hasan ﷺ in this Regard

Hadhrat Hasan reports that when Ziyaad dispatched Hadhrat Hakam bin Amr Ghifaari ﷺ as governor of Khurasan, the Muslims there managed to win a large amount of booty. Ziyaad then wrote to Hadhrat Hakam ﷺ saying, "The Ameerul Mu'mineen (Hadhrat Mu'aawiya ﷺ) has written to say that all the gold and silver should be reserved for him and should therefore not be distributed amongst the Muslims." Hadhrat Hakam ﷺ wrote back to Ziyaad saying, "You have written to me about the letter of the Ameerul Mu'mineen. However, I have received the Book of Allaah before the letter of the Ameerul Mu'mineen (I shall therefore not obey his command which contradicts that of the Qur'aan). I swear by Allaah that even if the skies and earth have to close up on a person, Allaah will create an escape for him between them and give him peace if he is one who fears Allaah."

Hadhrat Hakam ﷺ then had an announcer announce to the people that they should present themselves for the booty by the morning. He then distributed the booty (including the gold and silver) amongst the people. When he did this, Hadhrat Mu'aawiya ﷺ sent some people to arrest Hadhrat Hakam ﷺ and place him in shackles. Hadhrat Hakam ﷺ passed away in these shackles and was buried in Khurasan. He said, "I shall contest (my case against Mu'aawiya ﷺ in the court of Allaah)." (2)

Another narration adds that after Hadhrat Hakam ﷺ had distributed the booty amongst the people, he prayed, "O Allaah! If You have any good for me with You, then raise me to You." He then passed away in the town of Maroo in Khurasan. (3) Isaaba (Vol.1 Pg.347) states that it was actually when Hadhrat Hakam ﷺ received the letter of Ziyaad noting his displeasure, he prayed to Allaah (for a swift death), after which he passed away.

The Way that Hadhrat Imraan bin Husayn ﷺ Dealt with the Zakaah Monies

Hadhrat Ataa reports that Ziyaad or his son once sent Hadhrat Imraan bin Husayn ﷺ to collect Zakaah. When Hadhrat Imraan ﷺ returned, he brought nothing back. "Where is the money?" asked Ziyaad (or his son). "Did you send me to bring back any money?" Hadhrat Imraan ﷺ asked, "I collected it as we used to do during the time of Rasulullaah ﷺ and used it in the avenues we used it during the time of Rasulullaah ﷺ (I distributed it amongst the needy of the area)." (4)

(1) Ibn Abi Aasim, Baghawi, Ahmad, Bukhari in his *Taareekh*, Baawardi and Tabraani, as quoted in *Isaaba* (Vol.1 Pg.403). Haythami (Vol.5 Pg.234) has commented on the chain of narrators.

(2) Haakim (Vol.3 Pg.442).

(3) Isti'aab (Vol.1 Pg.316).

(4) Haakim (Vol.3 Pg.471), narrating from reliable sources, as confirmed by Dhahabi.

The Rights that the Ameer Owes to his Subjects

Hadhrat Umar ﷺ Enquires from Delegations about the Qualities of Their Governors

Hadhrat Aswad bin Yazeed narrates that whenever a delegation came to Hadhrat Umar ﷺ, he would ask them about their governor. He would ask, "Does he visit the ill? Does he respond to the pleas of slaves? How does he treat those who stand at his door (to have a need fulfilled)?" If the delegates had to give a negative answer to any of the questions, Hadhrat Umar ﷺ would dismiss the governor. ⁽¹⁾

Hadhrat Ibraheem reports that when Hadhrat Umar ﷺ appointed a governor to an area and a delegation had to come to him from the same area, he would ask them, "How is your governor? Does he visit the slaves? Does he follow funeral processions? How is his door (is he accessible)? Is it welcoming?" If the people replied that the governor's door was welcoming and that he visited the slaves, Hadhrat Umar ﷺ would leave the man in his post. Otherwise, he would send a messenger to dismiss him. ⁽²⁾

The Conditions Hadhrat Umar ﷺ Made with his Governors

Hadhrat Aasim bin Abi Nujood states that whenever Hadhrat Umar ﷺ dispatched governors, he would make the conditions with them that they should never ride Turkish horses, should not eat refined white flour, should not wear fine clothing and should not lock their doors to those who were in need. He made it clear to them that if they were ever to do any of this, they would be liable for punishment. It was only after making these conditions that he saw them off (*walked a distance with them*). When he was about to return, he would further tell them, "I am not sending you to give you sovereignty over the blood of people, over their skins, over their honour and over their wealth. I am sending you to ensure that the people establish salaah, to distribute the spoils of war amongst them and to judge between them with justice. If you encounter any difficulties, do refer it to me. Beware that you never hit an Arab for this would humiliate them. Never prevent them from returning to their homelands because this would place them in great difficulty and never level false accusations against them because you would then be depriving them (of their rights). Also ensure that you keep the (words of the) Qur'aan separate (from the Ahadeeth and from commentaries so that these are not confused as part of the Qur'aan)." ⁽³⁾

Another similar narration states that Hadhrat Umar ﷺ said, "Keep the Qur'aan separate and report fewer narrations from Rasulullaah ﷺ. I shall also join you in doing this." Hadhrat Umar ﷺ would also enforce the necessary

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166). Tabari (Vol.5 Pg.33) has also reported a similar narration.

(2) Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).

(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).

punishment on his governors (when they deserved it) and whenever a complaint was brought to him about any governor, he would gather the complainant and the governor in one place. Thereafter, if the complaint was proven to be valid and the governor needed to be taken to task, Hadhrat Umar ﷺ would take him to task. ⁽¹⁾

Hadhrat Abu Khuzayma bin Thaabit ﷺ reports that whenever Hadhrat Umar ﷺ appointed someone as governor, he would make a group of the Ansaar and some others witness (to the appointment) and say (to the new governor), "I am not sending you to give you sovereignty over the blood of people..." The rest of the narration is similar to the one quoted earlier. ⁽²⁾

The Statement of Hadhrat Umar ﷺ Concerning the Duties of an Ameer

Hadhrat Abdur Raheem bin Saabit reports that Hadhrat Umar ﷺ once sent for Hadhrat Sa'eed bin Aamir Jumhi ﷺ and said to him, "We wish to appoint you in command of this regiment whom you should lead into enemy territory to wage war with them." Hadhrat Sa'eed ﷺ said, "O Umar! Please do not try me." Hadhrat Umar ﷺ resolved "I shall never leave you. You people have cast this responsibility (of Khilaafah) on my neck and now you wish to leave me all alone! I am sending you with a group of people from whom you are not the best. I am not sending you to whip them or to humiliate them but only to lead them in Jihaad against their enemies and to distribute their booty amongst them." ⁽³⁾

The Statement of Hadhrat Abu Moosa Ash'ari ﷺ in this Regard

Hadhrat Abu Moosa Ash'ari ﷺ once addressed the people saying, "The Ameerul Mu'mineen Hadhrat Umar bin Khattaab ﷺ has sent me here to teach you the Book of your Rabb, the Sunnah of your Nabi ﷺ and to administrate over municipal affairs." ⁽⁴⁾

Condemning Rulers who Live Lives Above the Standards of the Common People and who Veil Themselves from people in Need

An Incident Between Hadhrat Umar ﷺ and Hadhrat Amr bin Al Aas ﷺ in this Regard

Hadhrat Abu Saalih Ghifaari narrates that Hadhrat Amr bin Al Aas ﷺ (while in Egypt) once wrote to Hadhrat Umar ﷺ stating: "We have reserved a house

(1) Tabari (Vol.5 Pg.19).

(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).

(3) Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.149).

(4) Ibn Asaakir and Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.149), narrating from reliable sources, as confirmed by Haythami (Vol.5 Pg.213).

for you here next to the Jaami Masjid." Hadhrat Umar ﷺ wrote back saying, "Why should a man living in Hijaaz have a house in Egypt?" Hadhrat Umar ﷺ then ordered that the area be converted into a marketplace for the Muslims. ⁽¹⁾

Hadhrat Umar ﷺ Writes to Hadhrat Amr bin Al Aas ﷺ to Demolish a Pulpit

Hadhrat Tameem Jayshani ﷺ reports that Hadhrat Umar ﷺ wrote the following letter to Hadhrat Amr bin Al Aas ﷺ:

"The news has reached me that you have had a pulpit made by which you climb high above the people's necks (when delivering a sermon). Is it not sufficient for you to remain standing with the Muslims beneath your heels. I command you in the name of Allaah that you should demolish it." ⁽²⁾

The Letter of Hadhrat Umar ﷺ to Hadhrat Utba bin Farqad about not Raising his Standards above that of the Public

Hadhrat Abu Uthmaan reports that Hadhrat Umar ﷺ wrote a letter to them when they were in Azerbaijan. He wrote:

"O Utba bin Farqad! Your position and wealth has not been the fruits of your efforts, nor the fruits of your father's or mother's efforts. Feed the people in their homes with that which you feed yourself in your home. Guard yourself against indulging in luxuries, from imitating the appearance of the Mushrikeen and from wearing silk clothing." ⁽³⁾

Hadhrat Umar ﷺ Takes the Ameer of Hims to Task for Constructing a Lofty Residence

Hadhrat Urwa bin Ruwaym narrates that Hadhrat Umar ﷺ was inquiring about the condition of the people (during the Hajj) when some people from Hims passed by him. "How is your Ameer?" asked Hadhrat Umar ﷺ. They replied, "He is the best of Ameers except for the fact that he had built a lofty residence in which he lives.

Hadhrat Umar ﷺ then wrote a letter, which he sent with a messenger with instructions to burn the building down. When the messenger reached Hims, he gathered firewood and set fire to the door. When the Ameer was informed about it, he said, "Leave him alone because he has been sent (by the Ameerul Mu'mineen)." The messenger then handed the letter over to the Ameer. (After reading the letter) The Ameer did not even put the letter down when he rode off to Hadhrat Umar ﷺ. When Hadhrat Umar ﷺ saw him arrive, he told the Ameer to meet him at Harra where the Zakaah camels were kept.

(When he met him there) Hadhrat Umar ﷺ asked him to remove his clothes and then gave him a garment of camel hide to wear. Hadhrat Umar ﷺ then

(1) Ibn Abdul Hakam, as quoted in *Kanzul Ummal* (Vol.3 Pg.148).

(2) Ibn Abdul Hakam, as quoted in *Kanzul Ummal* (Vol.3 Pg.166).

(3) Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.458).

instructed him to fetch water from the well to give the camels to drink. The man continued going in and out of the well until he was exhausted. Hadhrat Umar ﷺ then asked him, "How much longer will you be in this world?" "For only a short while," came the reply. Hadhrat Umār ﷺ commented, "Then is it for this short while that you have built the mansion and adopted a standard of living that exceeds those of the poor, the widows and orphans? Go back to your post and never repeat yourself." ⁽¹⁾

Hadhrat Umar ﷺ Takes Hadhrat Sa'd ﷺ to task for Building a Mansion

Hadhrat Attaah bin Rifaa'ah narrates that Hadhrat Umar ﷺ once received the news that Hadhrat Sa'd ﷺ had built a mansion and had a door put on it, saying that the noise from the marketplace has now been cut off (from entering the mansion). Hadhrat Umar ﷺ then dispatched Hadhrat Muhammad bin Maslama ﷺ, whom he always sent when he needed a task done exactly as he wanted. The instructions he gave Hadhrat Muhammad bin Maslama ﷺ was to bring Hadhrat Sa'd ﷺ to him and to burn down the door.

(When Hadhrat Muhammad bin Maslama ﷺ arrived in Kufa) Someone came to Hadhrat Sa'd ﷺ and informed him (about the arrival) and when the features (of Hadhrat Muhammad bin Maslama ﷺ) were described to Hadhrat Sa'd ﷺ, he recognised him. Hadhrat Sa'd ﷺ then went to meet Hadhrat Muhammad bin Maslama ﷺ, who said to him, "The news has reached the Ameerul Mu'mineen that you commented about the noise being cut off." When Hadhrat Sa'd ﷺ swore that he never made such a statement, Hadhrat Muhammad bin Maslama ﷺ said, "We shall do as we have been commanded while you will have to convey what you said (to the Ameerul Mu'mineen)."

When Hadhrat Sa'd ﷺ offered to provide Hadhrat Muhammad bin Maslama ﷺ with provisions for the journey, he refused to take any and rode off until he reached Madinah. When Hadhrat Umar ﷺ saw him, he said, "If I did not have a good opinion of you, I would have thought that you did not fulfil the task." Hadhrat Muhammad bin Maslama ﷺ informed Hadhrat Umar ﷺ that he had hurried back and assured Hadhrat Umar ﷺ, "I have fulfilled the task. However, Sa'd ﷺ excuses himself and swears that he had never made the statement."

Hadhrat Umar ﷺ asked, "Did he give you any provisions for the journey?" Hadhrat Muhammad bin Maslama ﷺ replied, "No, but what prevented you from giving me provisions?" Hadhrat Umar ﷺ said, "I disliked giving you any provisions because although you would have had ease, I would have had to suffer for it (in the Aakhirah) since hunger is killing the people around me in Madinah. Have you not heard Rasulullaah ﷺ say that a Mu'min should not fill his belly while his neighbour goes hungry?" ⁽²⁾

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).

(2) Ibn Mubaarak, Ibn Raahway and Musaddad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165). The

Another narration from Hadhrat Abu Bakrah ؓ and Hadhrat Abu Hurayrah ؓ states that the news that reached Hadhrat Umar ؓ stated that Hadhrat Sa'd ؓ kept aloof from the people and locked them out of his house. Hadhrat Umar ؓ then dispatched Hadhrat Ammaar bin Yaasir ؓ with instructions to go to Hadhrat Sa'd ؓ and if he found the door locked, he was to burn it down. ⁽¹⁾

The Incident Between Hadhrat Umar ؓ and a group of Sahabah ؓ in Shaam

Hadhrat Abu Dardaa ؓ once sought permission from Hadhrat Umar ؓ to go to Shaam. Hadhrat Umar ؓ told him that he would be allowed to go there only on condition that he became a governor of one of the areas. When Hadhrat Abu Dardaa ؓ refused to be a governor, Hadhrat Umar ؓ refused to grant the permission. Hadhrat Abu Dardaa ؓ then said, "I shall go there to teach people the Sunnah of their Nabi ﷺ and lead them in salaah." Hadhrat Umar ؓ then granted him permission.

Hadhrat Umar ؓ later visited Shaam and when he drew close to where the Sahabah ؓ were staying, he stopped until evening fell. When the night cast its veil over him, he called to his slave saying, "O Yarfa! Let us go to Yazeed bin Abi Sufyaan ؓ. You will see that he has story-tellers with him, lanterns will be burning and rugs of silk⁽²⁾ and velvet will be spread out, which have been taken from the booty belonging to the Muslims. You will greet him and he will reply, after which you will ask permission to enter and he will not grant permission until he enquires who you are."

The two men proceeded until they reached the door of Hadhrat Yazeed bin Abi Sufyaan ؓ. Hadhrat Umar ؓ greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Yazeed ؓ replied, "Wa Alaykumus Salaam." When Hadhrat Umar ؓ asked whether he could enter, Hadhrat Yazeed ؓ first asked, "Who are you?" To this Yarfa replied, "This is the one who is about to spoil your fun. This is the Ameerul Mu'mineen." Hadhrat Umar ؓ then opened the door and found story-tellers there, lanterns burning and rugs of silk and velvet. Hadhrat Umar ؓ urgently instructed Yarfa to shut the door and struck Hadhrat Yazeed ؓ with his whip right between the ears. Hadhrat Umar ؓ then folded up all the goods and placed it at the centre of the room. He then issued the command that no one should move until he returned.

Hadhrat Umar ؓ and Yarfa then left Hadhrat Yazeed ؓ. Hadhrat Umar

entire narration is reported in *Tsaaba* (Vol.3 Pg.384) except that the narrator's name appears as Abaaya bin Rifaa'ah instead of Attaab bin Rifaa'ah. *Haythami* (Vol.8 Pg.167) has commented on the chain of narrators.

(1) Tabraani. *Haythami* (Vol.8 Pg.168) has commented on the chain of narrators.

(2) These rugs may not have been pure silk, but a mixture of silk and more of another fabric. There were also some Sahabah ؓ who were of the opinion that although wearing clothing of silk is Haraam, there was nothing wrong with sitting on silk rugs. It is also possible that the rugs were being used by the governors of the Byzantine Empire who were the former rulers of the region and the Sahabah ؓ were only temporarily using the quarters of these rulers until they could consolidate their own quarters.

ﷺ said, "O Yarfa! Come with me to Amr bin Al Aas ﷺ. You will see that he has story-tellers with him, lanterns will be burning and rugs of velvet will be spread out, which have been taken from the booty belonging to the Muslims. You will greet him and he will reply, after which you will ask permission to enter and he will not grant permission until he enquires who you are."

The two men proceeded until they reached the door of Hadhrat Amr bin Al Aas ﷺ. Hadhrat Umar ﷺ greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Amr ﷺ replied, "Wa Alaykumus Salaam." When Hadhrat Umar ﷺ asked whether he could enter, Hadhrat Amr ﷺ first asked, "Who are you?" To this Yarfa replied, "This is the one who is about to spoil your fun. This is the Ameerul Mu'mineen." Hadhrat Umar ﷺ then opened the door and found story-tellers there, lanterns burning and rugs of velvet. Hadhrat Umar ﷺ urgently instructed Yarfa to shut the door and struck Hadhrat Amr ﷺ with his whip right between the ears. Hadhrat Umar ﷺ then folded up all the goods and placed it at the centre of the room. He then issued the command that no one should move until he returned.

After leaving Hadhrat Amr bin Al Aas ﷺ, Hadhrat Umar ﷺ said, "O Yarfa! Let us go to Abu Moosa Ash'ari ﷺ. You will see that he has story-tellers with him, lanterns will be burning and rugs of wool will be spread out, which have been taken from the booty belonging to the Muslims. You will greet him and he will reply, after which you will ask permission to enter and he will not grant permission until he enquires who you are."

The two men proceeded until they reached the door of Hadhrat Abu Moosa Ash'ari ﷺ. Hadhrat Umar ﷺ greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Abu Moosa ﷺ replied, "Wa Alaykumus Salaam." When Hadhrat Umar ﷺ asked whether he could enter, Hadhrat Abu Moosa ﷺ first asked, "Who are you?" To this Yarfa replied, "This is the one who is about to spoil your fun. This is the Ameerul Mu'mineen." Hadhrat Umar ﷺ then opened the door and found story-tellers there, lanterns burning and rugs of wool spread out. Hadhrat Umar ﷺ struck Hadhrat Abu Moosa ﷺ with his whip right between the ears and then said, "You too, O Abu Moosa (have you also changed since leaving Madinah)?" Hadhrat Abu Moosa Ash'ari ﷺ said, "O Ameerul Mu'mineen! This is what I have (which is less than the others) You have already seen what my companions are doing whereas I had also received what they have received (but have not gone to the extent they have)." Hadhrat Umar ﷺ asked, "Then what is all this about?" Hadhrat Abu Moosa Ash'ari ﷺ replied, "The people of the city believe that this is the only way by which to rule." Hadhrat Umar ﷺ then folded up all the goods and placed it at the centre of the room. He then issued the command that no one should move until he returned.

When the two had left Hadhrat Abu Moosa Ash'ari ﷺ, Hadhrat Umar ﷺ said, "O Yarfa! Come with me to my brother (Hadhrat Abu Dardaa ﷺ). You will see that he has no story-tellers with him, no lanterns will be burning and his

door will be unlocked. You will greet him and he will reply, after which you will ask permission to enter and he will grant you permission without enquiring who you are."

The two men proceeded until they reached the door of Hadhrat Abu Dardaa ﷺ. Hadhrat Umar ﷺ greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Abu Dardaa ﷺ replied, "Wa Alaykumus Salaam." When Hadhrat Umar ﷺ asked whether he could enter, Hadhrat Abu Dardaa ﷺ granted permission. As Hadhrat Umar ﷺ pushed open the door, he found that it had no lock. The two men entered the dark room and Hadhrat Umar ﷺ had to feel his way around until he found Hadhrat Abu Dardaa ﷺ. When Hadhrat Umar ﷺ felt the pillow of Hadhrat Abu Dardaa ﷺ, he found that it was made from the blanket used on animals. When he felt the ground, there was only sand and when he felt the clothing of Hadhrat Abu Dardaa ﷺ, he discovered that it was a flimsy shawl.

Hadhrat Abu Dardaa ﷺ asked, "Who is this? Is it the Ameerul Mu'mineen?" When Hadhrat Umar ﷺ confirmed that he was the Ameerul Mu'mineen, Hadhrat Abu Dardaa ﷺ said, "You are late. We had been waiting for you all year." Hadhrat Umar ﷺ said, "May Allaah have mercy on you. Have I not granted you sufficient wealth? Have I not given you plenty?" Hadhrat Abu Dardaa ﷺ said, "O Umar! Do you not remember a Hadith that Rasulullaah ﷺ mentioned to us?" "Which Hadith?" asked Hadhrat Umar ﷺ. Hadhrat Abu Dardaa ﷺ replied, "(The Hadith in which Rasulullaah ﷺ said,) 'The limit of a person's possessions in this world should be like the provisions of a traveller.'" "Oh yes (I have heard the Hadith)" confirmed Hadhrat Umar ﷺ. Hadhrat Abu Dardaa ﷺ then asked, "Now what have we done after Rasulullaah ﷺ, O Umar?" The two Sahabah ﷺ then continued reminding each other (of the words of Rasulullaah ﷺ) with tears in their eyes until morning arrived. ⁽¹⁾

Enquiring about the Condition of the Citizens

The Incident of Hadhrat Abu Bakr ﷺ and Hadhrat Umar ﷺ in this Regard

Hadhrat Abu Saalih Ghifaari narrates that there was an extremely old blind lady living on the outskirts of Madinah whom Hadhrat Umar ﷺ used to regularly visit at night. He would go there to fetch water for her (from the well) and do other chores for her. However, whenever he got to her, he would find that someone else had beat him there and had already seen to her needs. He went to her many times only to find that he was not the first to get there. (One day) He sat in wait for the person (who always beat him) and found that the person was Hadhrat Abu Bakr ﷺ. Hadhrat Abu Bakr ﷺ would tend to the old lady even though he was the Khalifah. Hadhrat Umar ﷺ exclaimed, "By my life! It could only be you!" ⁽²⁾

(1) Ibn Asaakir and Yashkari, as quoted in *Kanzul Ummaal* (Vol.7 Pg.77).

(2) Khateeb, as quoted in *Kanzul Ummaal* (Vol.4 Pg.347).

Hadhrat Awzaa'ee reports that Hadhrat Talha ﷺ once spotted Hadhrat Umar ﷺ coming out (of his house) late at night. Hadhrat Umar ﷺ entered a house and then another house. The following morning, Hadhrat Talha ﷺ went to the house, where he found an old woman who was blind and crippled. Hadhrat Talha ﷺ asked her, "Why does that man come to you?" She then informed Hadhrat Talha ﷺ that Hadhrat Umar ﷺ had been frequently coming to her for many years to see to her needs and remove all the filth from her house. Hadhrat Talha ﷺ then said to himself, "Shame on you, O Talha! Were you searching for faults in Umar?!"⁽¹⁾

Passing Judgement by what is Apparent

The Statement of Hadhrat Umar ﷺ in this Regard

Hadhrat Abdullaah bin Utba bin Mas'ood says that he heard Hadhrat Umar ﷺ say, "People would be taken to task by means of revelation during the time of Rasulullaah ﷺ (when Allaah would send revelation to disclose the secrets of some people). However, revelation has been terminated and now we are able to take you people to task by your apparent actions. Therefore, we will trust and bring close to us only those people whose apparent actions appear good to us because we have no knowledge of his inner self. Allaah is the One Who will take him to task for his inner condition. On the other hand, we cannot trust and cannot believe those whose apparent actions appear evil to us even though he may claim that his inner condition is good."⁽²⁾

Hadhrat Hasan states that in the first lecture that Hadhrat Umar ﷺ delivered (after becoming the Khalifah), he first praised Allaah and then said:

"(Now that I have become Khalifah) I am being tested through you people and you will be tested through me. I have been made the Khalifah after my two companions (Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ). We shall therefore deal directly with those in our presence and to deal with those who are not in our presence, we shall appoint over them people who are capable and trustworthy. We shall treat well those people who do good and punish those who do evil. May Allaah forgive you and I."⁽³⁾

Inspecting the Performance of those Appointed to Posts

The Statement of Hadhrat Umar ﷺ in this Regard

Hadhrat Tawoos narrates that Hadhrat Umar ﷺ once asked (the people), "Tell me whether I would be discharging my responsibility if I appoint over you a person who is the best of you in my knowledge and then I command him to be just?" "Most certainly," came the reply. Hadhrat Umar ﷺ then said, "No (I

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.48).

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147). Bayhaqi (Vol.8 Pg.201) has also reported a similar narration and states that Bukhari has also reported it in his *Saheeh*.

(3) Ibn Sa'd (Vol.3 Pg.196) and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).

would still not have discharged my responsibility), unless I inspect whether or not he is doing what I have commanded him to do." ⁽¹⁾

Continuously dispatching Troops

The Statement of Hadhrat Abdullaah bin Ka'b bin Maalik رضي الله عنه in this Regard

Hadhrat Abdullaah bin Ka'b bin Maalik Ansaari رضي الله عنه that a regiment of the Ansaar were posted to Persian territory with their Ameer. Although Hadhrat Umar رضي الله عنه would continuously dispatch troops every year (to relieve others), he happened to be preoccupied (with other tasks) and failed to relieve the particular regiment. When their term expired, the troops posted at that border (the regiment of Ansaar) returned. Hadhrat Umar رضي الله عنه became very angry and threatened action against them (because he had not yet sent anyone in their place). They all happened to be Sahabah رضي الله عنه of Rasulullaah ﷺ and they said, "O Umar! You were too preoccupied to worry about us and failed to implement the command of Rasulullaah ﷺ to continuously dispatch troops." ⁽²⁾

The Consideration the Ameer ought to Give to the people when they are Faced with a Problem

The Incident between Hadhrat Umar رضي الله عنه and Hadhrat Abu Ubaydah رضي الله عنه During the Plague of Amwaas

Hadhrat Abu Moosa رضي الله عنه narrates that as soon as the Ameerul Mu'mineen (Hadhrat Umar رضي الله عنه) heard about the plague that was affecting the people in Shaam, he wrote the following letter to Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه: "I require you to fulfil a need I have and I cannot do so without you having it fulfilled. If this letter of mine reaches you at night, I emphatically command you not to let the morning arrive without you riding off to me (in Madinah). If this letter of mine reaches you in the morning, I emphatically command you not to let the evening arrive without you riding off to me."

(After reading the letter) Hadhrat Abu Ubaydah رضي الله عنه remarked, "I know well what need has presented itself to the Ameerul Mu'mineen. He wishes to preserve someone who cannot remain living (he wants me to escape the plague by returning to Madinah)." Hadhrat Abu Ubaydah رضي الله عنه then wrote back to Hadhrat Umar رضي الله عنه saying:

"I am part of a Muslim army. I am not prepared to leave them to save my own life. I am well aware of the need that has presented itself to you. You wish to preserve someone who cannot remain living. When this letter of mine reaches

(1) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).

(2) Abu Dawood and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).

you, do absolve me of your command and permit me to remain here."

When Hadhrat Umar رضي الله عنه read this letter, his eyes welled with tears and he began to weep. The people with him asked, "O Ameerul Mu'mineen! Has Abu Ubaydah رضي الله عنه passed away?" "No," replied, Hadhrat Umar رضي الله عنه, "but it is as if he already has." Hadhrat Umar رضي الله عنه then wrote back to Hadhrat Abu Ubaydah t saying:

"Indeed the entire land of Jordan has been affected by the epidemic whereas the region of Jaabiya is free from it. You should therefore take the Muhaajireen there."

When Hadhrat Abu Ubaydah t had read the letter, he said, "We shall certainly listen to and obey this command of the Ameerul Mu'mineen." Hadhrat Abu Moosa رضي الله عنه reports further, "Abu Ubaydah رضي الله عنه then ordered me to mount my animal and to keep the people in their living quarters. In the meantime, my wife also got affected by the plague. When I reported this to Abu Ubaydah رضي الله عنه, he personally proceeded to confine the people to their quarters, after which he was also afflicted and passed away. The plague then came to an end."

Hadhrat Abul Muwajjih says, "It is believed that Hadhrat Abu Ubaydah رضي الله عنه was part of an army of thirty six thousand people. Every one of them save six thousand died." ⁽¹⁾

Another narration states that (when he read the letter from Hadhrat Umar رضي الله عنه) Hadhrat Abu Ubaydah رضي الله عنه said, "May Allaah forgive the Ameerul Mu'mineen. He wishes to preserve the lives of people who cannot remain living (forever)." Hadhrat Abu Ubaydah رضي الله عنه then wrote back to Hadhrat Umar رضي الله عنه saying, "Verily, I am with an army from amongst the armies of the Muslims whom I am not prepared to leave to save my own life from that which had afflicted them." ⁽²⁾

Yet another narration states that Hadhrat Abu Ubaydah رضي الله عنه wrote to Hadhrat Umar رضي الله عنه saying:

"O Ameerul Mu'mineen! I knew well your need from me. However, I am part of a Muslim army that I do not wish to leave to save my own life. I have no desire to leave them until Allaah passes His decree concerning me and concerning them. O Ameerul Mu'mineen! Do release me from your command (to return to Madinah) and leave me with my army." ⁽³⁾

Compassion of the Ameer

The Hadith of Hadhrat Abu Usayd رضي الله عنه in this Regard

Hadhrat Abu Ja'far reports that Hadhrat Abu Usayd رضي الله عنه once brought to Rasulullaah ﷺ some captives from Bahrain. Looking at a woman from amongst them weeping, Rasulullaah ﷺ asked, "What is the matter?" She replied, "He has sold my son." "Have you sold her son?" Rasulullaah ﷺ asked.

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.324).

(2) Haakim, narrating from reliable sources, as confirmed by Dhahabi.

(3) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.78). Tabari (Vol.4 Pg.201) has also reported the narration.

"Yes," replied Hadhrat Abu Usayd رضي الله عنه. "To which tribe?" Rasulullaah ﷺ asked further. Hadhrat Abu Usayd رضي الله عنه replied, "To the Banu Abs tribe." Rasulullaah ﷺ then instructed Hadhrat Abu Usayd رضي الله عنه saying, "Ride to them and bring him back yourself." ⁽¹⁾

The Lecture of Hadhrat Umar رضي الله عنه in this Regard

Hadhrat Buraydah رضي الله عنه narrates that he was sitting with Hadhrat Umar رضي الله عنه one day when he heard a scream. Hadhrat Umar رضي الله عنه instructed his slave Yarfa to see where the noise was coming from. After checking, Yarfa reported, "The mother of a girl from the Quraysh is being sold (as a slave, because of which the child is screaming)." Hadhrat Umar رضي الله عنه then instructed him to summon the Muhaajireen and the Ansaar. After a short while, the room and the entire house was filled. After praising Allaah, Hadhrat Umar رضي الله عنه then said: "Do you people know whether the severing of family ties was amongst the teachings that Rasulullaah ﷺ brought?" When they replied in the negative, Hadhrat Umar رضي الله عنه continued, "Because it has started to spread rapidly amongst you." He then recited the following verse of the Qur'aan:

﴿فَهُلْ عَسِيْتُمْ إِنْ تَوَلَّتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقْطِعُوا أَرْحَامَكُمْ﴾

(سورة محمد آیت ۲۲)

It is possible that if you are given authority (*to rule over others*), you would spread corruption on earth and (*let alone harming others, you would even*) sever family ties. {Surah Muhammad ﷺ, verse 22}

Hadhrat Umar رضي الله عنه continued, "What form of severing family ties is worse than selling the mother of a girl from amongst you when Allaah has given you abundance?" The Sahabah رضي الله عنه said, "Do as you see fit." Hadhrat Umar رضي الله عنه then wrote to all the regions (of the Islaamic Empire) instructing that the mother of no free woman should be sold (as a slave) because it entails severing family ties which is not permissible. ⁽²⁾

A Hadith of Abu Uthmaan Nahdi in this Regard

Hadhrat Abu Uthmaan Nahdi reports that after Hadhrat Umar رضي الله عنه had appointed a man from the Banu Asad tribe as governor, the man came to him to collect the certificate of appointment. In the meantime, one of Hadhrat Umar رضي الله عنه's children was brought to him and he started kissing the child. The man from the Banu Asad tribe asked, "Do you kiss children, O Ameerul Mu'mineen? By Allaah! I have never kissed a child to this day." Hadhrat Umar رضي الله عنه then said, "In that case, I swear by Allaah that you will be even less compassionate towards people. Give the certificate of appointment back. You should never act as governor for me ever again." Hadhrat Umar رضي الله عنه then cancelled his appointment. ⁽³⁾

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.229).

(2) Ibn Mundhir, Haakim and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.226).

(3) Bayhaqi (Vol.9 Pg.41) and Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).

A narration of Hadhrat Muhammad bin Sallaam states that Hadhrat Umar ﷺ said (to the man), "What crime is it of mine that mercy has been extracted from your heart? Allaah has mercy only on those servants of his who show mercy." Hadhrat Umar ﷺ then removed him from the post and said, "If you have no mercy for your own children, how will you have mercy on the masses?"⁽¹⁾

The Justice and Equity that Rasulullaah ﷺ and the Sahabah ﷺ Practised

The Incident of the Makhzoomiyah Woman and the Lecture Rasulullaah ﷺ Gave

Hadhrat Urwa ﷺ narrates that in the time of Rasulullaah ﷺ a woman stole during the conquest of Makkah. The members of her tribe (the Banu Makhzoom) hurried to Hadhrat Usaama bin Zaid ﷺ to ask him to intercede (on her behalf before Rasulullaah ﷺ so that her hand should not be cut off). When Hadhrat Usaama ﷺ spoke about it to Rasulullaah ﷺ, Rasulullaah ﷺ's face turned red (with anger) and he said, "Are you talking to me about (waiving) a penalty that Allaah has imposed?" Hadhrat Usaama ﷺ cowered and said, "Seek Allaah's forgiveness for me, O Rasulullaah ﷺ!" That evening, Rasulullaah ﷺ stood up to deliver a lecture. After duly praising Allaah, he said: "The nations before you were destroyed because whenever a noble person amongst them stole, they let it be. However, when a weak person (from a family holding no status) stole, they imposed the penalty on him. I swear by the Being Who controls my life that even if Faatima ﷺ the daughter of Muhammad ﷺ has to steal, I would cut off her hand."

Rasulullaah ﷺ then issued the necessary instructions and the woman's hand was cut off. She then repented sincerely to Allaah and even got married. Hadhrat Aa'isha ﷺ says, "Thereafter, she used to come to me and I would present her needs to Rasulullaah ﷺ."⁽²⁾

The Narration of Hadhrat Abu Qataadah ﷺ in this Regard

Hadhrat Abu Qataadah ﷺ reports, "After we had left with Rasulullaah ﷺ for the Battle of Hunayn and met with the enemy, we suffered a temporary defeat. When I saw a man from the Mushrikeen overpowering one of the Muslims, I used my sword to strike his subclavian vein (on the shoulder) from behind. My blow cut through his armour and he turned to me. He then grabbed hold of me and started squeezing me so hard that I could get the smell of death. Fortunately, (because he had lost a lot of blood,) death overcame him and he let go of me. I then met Hadhrat Umar ﷺ and asked, 'What has happened to the people

(1) Daynowri, as quoted in *Kanzul Ummah* (Vol.8 Pg.310).

(2) Bukhari in two instances, as well as Muslim, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.418).

The other four books of the Sihaah Sitta have also reported the narration, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.26).

(Why did the Muslims suddenly flee)?' He replied, 'It was the command of Allaah.' (However, the Muslims then regrouped and fought back to defeat the Mushrikeen). When the Muslims returned (from the battlefield,) Rasulullaah ﷺ sat down and said, 'Whoever killed someone and has a witness to testify shall have the possessions of the dead man.' I stood up and asked, 'Who will testify for me?' (When I received no response) I sat down again. When Rasulullaah ﷺ repeated the announcement, I again stood up and asked, 'Who will testify for me?' (When I again received no response) I sat down. Rasulullaah ﷺ repeated the announcement and again I stood up and asked, 'Who will testify for me?' (When I received no response this time) I sat down yet again. When Rasulullaah ﷺ again repeated the announcement, I stood up. Rasulullaah ﷺ asked, 'What is the matter, O Abu Qataadah?' After I had informed him of the incident, someone said, 'He had spoken the truth and the dead man's possessions are with me. O Rasulullaah ﷺ! Satisfy him on my behalf (give him something else so that I may keep the possessions).' Hadhrat Abu Bakr ؓ then said, 'Never! By Allaah! In that case, whenever one of the lions of Allaah fight for Allaah and His Rasool ﷺ, should he give you what is taken from the enemy?' Rasulullaah ﷺ confirmed what was said by saying, 'He is right. Hand over the possessions.' The man handed me the possessions and with it I bought an orchard in the Banu Salma district. This was the first time that I had received any wealth as a Muslim."

The Incident of Hadhrat Abdullaah bin Abu Hadrاد ﷺ with a Jew

Hadhrat Abdullaah bin Abu Hadrاد Aslami ﷺ narrates that he owed four Dirhams to a Jewish man, who then complained about him (to Rasulullaah ﷺ) saying, "O Muhammad ﷺ! That man owes me four Dirhams but he keeps overpowering me (refuses to pay whenever I ask him). Rasulullaah ﷺ said to Hadhrat Abdullaah bin Abu Hadrاد ﷺ, "Pay this man his dues." Hadhrat Abdullaah bin Abu Hadrاد ﷺ replied, "I swear by the Being Who has sent you with the truth that I cannot pay him." "Pay this man his dues," Rasulullaah ﷺ repeated. Hadhrat Abdullaah bin Abu Hadrاد ﷺ pleaded, "I swear by the Being Who controls my life that I am unable to pay him. I have already informed him that you would soon send us to Khaybar from where I hope to return with some spoils of war that you give us. I would then be able to pay him back with this." However, Rasulullaah ﷺ again instructed, "Pay the man his dues." It was the habit of Rasulullaah ﷺ that he never repeated anything after the third time (saying something three times meant that it was final).

Hadhrat Abdullaah bin Abu Hadrاد ﷺ then proceeded to the marketplace. He was wearing a turban on his head and a shawl as his lower garment. He removed the turban from his head and used it as a lower garment. He then removed the shawl and said (to the Jew), "Buy this shawl from me." The Jew bought it from him for four Dirhams. An old woman then passed by and asked,

"What is the matter, O companion of Rasulullaah ﷺ?" when Hadhrat Abdullaah bin Abu Hadrad ﷺ related the incident to her, she took off a shawl she was wearing and threw it over him saying, "Take this shawl." ⁽¹⁾

The Incident of Two Men from the Ansaar in this Regard

Hadhrat Ummu Salama ؓ reports that two men from the Ansaar brought to Rasulullaah ﷺ their dispute concerning some inheritance for which they could produce no evidence nor any witnesses. Rasulullaah ﷺ said to them, "You are bringing your dispute to me when I can pass judgement only by my estimation in matters concerning which no revelation has come to me. Therefore, if I decide in the favour of someone because of his stronger case, thereby severing any right of his brother, he should not accept it. In that case, it would be apportioning for him a part of Jahannam. On the Day of Qiyaamah he will come with it as a yoke around his neck."

The two men started weeping and each one of them said, "O Rasulullaah ﷺ! I hand over my right to him." Rasulullah ﷺ said, "Since you want it that way, go and ponder about the right, divide it between yourselves and draw lots (to decide who should have which share). Each one of you should then permit his share for the other (so that none stands responsible for taking the right of the other)." ⁽²⁾

An Incident of a Bedouin in this Regard

Hadhrat Abu Sa'eed ؓ reports that a Bedouin once came to Rasulullaah ﷺ to demand payment of a debt Rasulullaah ﷺ owed to him. He behaved very harshly with Rasulullaah ﷺ saying, "I shall continue plaguing you until you pay the debt!" The companions of Rasulullaah ﷺ admonished the man saying, "Shame on you! Do you know with whom you are talking?!" The man said, "I am only asking for my right." Rasulullaah ﷺ said to them, "Why are you not defending the one who has a right?"

Rasulullaah ﷺ then sent for Hadhrat Khawla bint Qais ؓ and asked her, "Borrow me some dates if you have any and I shall pay you back when I receive some dates." She said, "Most certainly! May my parents be sacrificed for you, O Rasulullaah ﷺ!" She then borrowed the dates to Rasulullaah ﷺ, with which he paid the Bedouin off together with something extra. The man then said, "You have given me full payment, may Allaah give you in full." Rasulullaah ﷺ then said, "They are the best of people (who support those with a right). There is no good in a nation whose weak people cannot claim their right without hesitation." ⁽³⁾

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.181). Ahmad has reported a similar narration, as quoted in *Isaaba* (Vol.2 Pg.295).

(2) Ibn Abi Shaybah and Abu Sa'eed Naqqaash, as quoted in *Kanzul Ummaal* (Vol.3 Pg.182).

(3) Ibn Maajah, Bazzaar and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.271).

The Narration of Hadhrat Khowla bint Qais ﷺ in this Regard

Hadhrat Khowla bint Qais ﷺ who was the wife of Hadhrat Hamza bin Abdul Muttalib ﷺ narrates, "Rasulullaah ﷺ owed a Wasaq⁽¹⁾ of dates to a man from the Banu Sa'aidah tribe. When the man came to claim repayment, Rasulullaah ﷺ instructed someone from the Ansaar to pay it. When the Ansaari paid the man in dates which were of an inferior quality, he refused to accept it. The Ansaari said, "Are you refusing Rasulullaah ﷺ?" The man said, "Yes. Who is more worthy of exercising justice than Rasulullaah ﷺ?" Rasulullaah ﷺ's eyes welled with tears as he said, "He is right. Who is more worthy of exercising justice than me? May Allaah not bless a nation whose weak ones cannot claim their rights from their powerful ones and cannot demand them either." Rasulullaah ﷺ then said, "O Khowla! Count and settle his debt because when a creditor is satisfied when he leaves his debtor, all creatures on earth and fish in the oceans pray for him (the debtor). However, when a debtor delays in paying when he has the means to pay, Allaah records a sin in his records for every day and night that passes (without him paying)." ⁽²⁾

The Justice of Hadhrat Abu Bakr رضي الله عنه

The Narration of Hadhrat Abdullaah bin Amr رضي الله عنه in this Regard

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله عنه reports that Hadhrat Abu Bakr رضي الله عنه stood up one Friday and announced, "Bring the Zakaah camels tomorrow morning so that we may distribute them. Remember that none should come to see us without permission." A woman said to her husband, "Take this rein (to be given with the camels to the poor). Perhaps Allaah shall make it a means of providing a camel for us." The man arrived at a time when Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه were with the camels and entered (the enclosure) with them. Hadhrat Abu Bakr رضي الله عنه turned around and asked, "Who allowed you to come here?" Hadhrat Abu Bakr رضي الله عنه then took the rein from the man and hit him with it. After he had completed distributing the camels, Hadhrat Abu Bakr رضي الله عنه summoned the man and handing him the rein, said, "Take your revenge." Hadhrat Umar رضي الله عنه quickly intervened and said, "By Allaah! He should not take revenge from you. You should not make this a custom (that people should take revenge from an Ameer who needs to teach a lesson to people)." Hadhrat Abu Bakr رضي الله عنه said, "Then who will defend me in Allaah's court on the Day of Qiyaamah?" Hadhrat Umar رضي الله عنه replied, "Compensate him somehow." Hadhrat Abu Bakr رضي الله عنه then instructed his slave to give the man a riding camel together with its carriage and blanket. In addition to this, he also

(1) A unit weight equal to approximately 25 kg.

(2) Tabraani and Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.270), narrating from reliable sources.

gave him five Dinaars (gold coins). In this manner, Hadhrat Abu Bakr رضي الله عنه secured the man's pardon. ⁽¹⁾

The Justice of Hadhrat Umar Farooq رضي الله عنه

The Incident of Hadhrat Umar رضي الله عنه and Hadhrat Ubay bin Ka'b رضي الله عنه

Hadhrat Sha'bi reports that a dispute arose between Hadhrat Umar رضي الله عنه and Hadhrat Ubay bin Ka'b رضي الله عنه. Hadhrat Umar رضي الله عنه said, "Appoint someone to decide the matter between us." They then agreed to appoint Hadhrat Zaid bin Thaabit رضي الله عنه (to settle the matter) between them. When the two men came to Hadhrat Zaid رضي الله عنه, he made place at the head side of his bedding saying, "Sit here, O Ameerul Mu'mineen." Hadhrat Umar رضي الله عنه said, "That is the first wrong you have committed in your decision-making procedure. I shall rather sit with my contestant." The two men then sat in front of Hadhrat Zaid رضي الله عنه. Hadhrat Ubay رضي الله عنه made his claim and Hadhrat Umar رضي الله عنه refuted it. Hadhrat Zaid رضي الله عنه then said to Hadhrat Ubay رضي الله عنه, "Absolve the Ameerul Mu'mineen (from taking an oath, which is the next step of the procedure since no witnesses were presented). I would not have asked for this concession for anyone else besides the Ameerul Mu'mineen." However, Hadhrat Umar رضي الله عنه still took the oath and then said, "Zaid will be unable to judge unless he treats Umar as a man from the ranks of the common Muslims." ⁽²⁾

The narration of Ibn Asaakir states that Hadhrat Umar رضي الله عنه and Hadhrat Ubay bin Ka'b رضي الله عنه disputed about the harvesting of a date crop. With tears in his eyes, Hadhrat Ubay bin Ka'b رضي الله عنه said, "Is this how it will be under your rule, O Umar?" Hadhrat Umar رضي الله عنه said, "Then appoint someone to decide between us." When Hadhrat Ubay رضي الله عنه suggested the name of Hadhrat Zaid bin Thaabit رضي الله عنه, Hadhrat Umar رضي الله عنه accepted and the two of them went to him. The rest of the narration is like the one above. ⁽³⁾

The Dispute Between Hadhrat Umar رضي الله عنه and Hadhrat Abbaas رضي الله عنه Concerning the Expansion of the Masjidun Nabawi

Hadhrat Zaid bin Aslam reports that Hadhrat Abbaas رضي الله عنه had a house next to the Masjid of Madinah. Hadhrat Umar رضي الله عنه asked Hadhrat Abbaas رضي الله عنه to sell the house to him because he intended adding it to the Masjid. However, Hadhrat Abbaas رضي الله عنه refused to sell it. When Hadhrat Umar رضي الله عنه requested him to give it as a gift, Hadhrat Abbaas رضي الله عنه refused this as well. Hadhrat Umar رضي الله عنه said, "You have no option but to accept one of the two proposals." When Hadhrat Abbaas رضي الله عنه still refused, Hadhrat Umar رضي الله عنه told him to appoint someone (to decides the matter between them). Hadhrat Abbaas رضي الله عنه appointed

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.127).

(2) Ibn Asaakir, Sa'eed bin Mansoor and Bayhaqi.

(3) *Kanzul Ummaal* (Vol.3 Pg.174) and (Vol.3 Pg.181).

Hadhrat Ubay ﷺ and the two men took their case to him.

(After hearing the case,) Hadhrat Ubay ﷺ said to Hadhrat Umar ﷺ, "I do not see any way in which you can remove him from his house without his consent." Hadhrat Umar ﷺ asked, "Tell me whether you found this judgement in the Book of Allaah or in a Hadith of Rasulullaah ﷺ?" "It is in a Hadith of Rasulullaah ﷺ," replied Hadhrat Ubay ﷺ. When Hadhrat Umar ﷺ asked for substantiation, Hadhrat Ubay ﷺ said, "I have heard Rasulullaah ﷺ say that while Hadhrat Sulaymaan ﷺ the son of Hadhrat Dawood ﷺ was constructing Baytul Maqdas, he found the walls destroyed every morning after he had them built. Allaah then sent revelation telling him that he would be unable to build anything on the land of another person without the person's consent."

Hadhrat Umar ﷺ then left Hadhrat Abbaas ﷺ and Hadhrat Abbaas ﷺ himself included it in the Masjid at a later stage. ⁽¹⁾

A Narration of Hadhrat Sa'eed bin Musayyib in this Regard

Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Umar ﷺ once intended to take the house of Hadhrat Abbaas ﷺ to include it in the Masjid. However, Hadhrat Abbaas ﷺ refused to hand the house over. When Hadhrat Umar ﷺ resolved that he would certainly have possession of the house, Hadhrat Abbaas ﷺ proposed that they appoint Hadhrat Ubay bin Ka'b ﷺ to pass judgement between them. Hadhrat Umar ﷺ agreed and they both approached Hadhrat Ubay ﷺ. After they had related the matter to him, Hadhrat Ubay ﷺ said, "Allaah sent revelation to Hadhrat Sulaymaan bin Dawood instructing him to construct the Baytul Maqdas. The land belonged to a man whom Hadhrat Sulaymaan ﷺ approached to buy it from him. However, when Hadhrat Sulaymaan ﷺ handed over the money to the man, he asked, 'Is this price that you are paying better or is that which you are taking from me better?' Hadhrat Sulaymaan ﷺ replied, 'Certainly that which I am taking from you is better.' 'In that case,' said the man, 'I shall not accept it.'

Hadhrat Sulaymaan ﷺ then gave the man a higher price. The man then did the same thing two or three times until Hadhrat Sulaymaan ﷺ made a condition with him, 'I am buying this land from you at the price you fix. You may therefore not ask me which of the two is better.' Hadhrat Sulaymaan ﷺ took the purchased land from him at the price he fixed, which happened to be twelve thousand Qintaar of gold (one Qintaar equals four thousand gold coins). Hadhrat Sulaymaan ﷺ then felt that the amount was too big to give the man. Allaah then sent revelation to him saying, 'If you are paying him from something that is your own, then you know best (what you have to do). However, if you are paying him from what We have provided for you, then give him whatever he is pleased with.' Hadhrat Sulaymaan ﷺ then paid the amount."

(1) Abdur Razzaaq.

Hadhrat Ubay ﷺ continued, "I feel that Abbaas ﷺ has a greater right to his house, which cannot be taken from him until he is pleased." Hadhrat Abbaas ﷺ then said, "Since you have made the decision in my favour, I wish to make it Sadaqah for the Muslims." ⁽¹⁾

The Incident of Hadhrat Abdur Rahmaan bin Umar bin Khattaab and Abu Saroo'ah

Hadhrat Abdullaah bin Umar ﷺ reports that his brother Abdur Rahmaan and Abu Saroo'ah both drank some wine while they were in Egypt during the Khilaafah of Hadhrat Umar ﷺ. They were both intoxicated and the following morning they approached Hadhrat Amr bin Al Aas ﷺ who was the Ameer of Egypt. They said to him, "Purify us (by imposing the penalty) because we had both become intoxicated with what we drank."

Hadhrat Abdullaah bin Umar ﷺ says, "When my brother mentioned to me that he had become intoxicated, I said to him, 'Come into the house and I will purify you.' I did not know then that he had already been to Hadhrat Amr bin Al Aas ﷺ. When my brother told me that he had already informed the Ameer of Egypt, I said, 'Your head will not be shaved in front of all the people today. Go into the house and I will myself shave your head.' The practice of governors in those days was that they shaved the heads of criminals together with imposing the penalty. The two men then entered the house. I shaved my brother's head with my own hand and then Hadhrat Amr ﷺ had them lashed."

Hadhrat Abdullaah bin Umar ﷺ continues, "When Hadhrat Umar ﷺ heard about this, he wrote to Hadhrat Amr ﷺ with instructions to send Abdur Rahmaan to him on a carriage. Hadhrat Amr ﷺ complied and when Abdur Rahmaan reached (his father) Hadhrat Umar ﷺ, Hadhrat Umar ﷺ lashed him and punished him further because of his relationship with him. Hadhrat Umar ﷺ then let him go and he lived hail and healthily for a month after which his predestination caught up with him and he passed away. Although people commonly believe that he died because of the lashing he received from Hadhrat Umar ﷺ, it is evident that he did not die because of this lashing." ⁽²⁾

The Incident of Hadhrat Umar ﷺ and a Woman whose Husband was Missing

Hadhrat Hasan narrates that Hadhrat Umar ﷺ once sent for a woman whose husband had gone missing. Hadhrat Umar ﷺ objected to the fact that

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.260). Ibn Sa'd (Vol.4 Pg.13) has reported a similar narration. Ibn Asaakir has also reported a similar narration in great detail from Saalim Abu Nadhar and the chain of narrators are reliable save for the fact that Saalim was not a contemporary of Hadhrat Umar ﷺ. Bayhaqi and Ya'qoob bin Sufyaan have reported the narration briefly from Hadhrat Abdullaah bin Abbaas ﷺ with a reliable chain of narrators, as quoted in *Kanzul Ummaal* (Vol.7 Pg.65). In this narration, Hadhrat Hudhayfa ﷺ is mentioned instead of Hadhrat Ubay ﷺ.

(2) Abdur Razzaaq and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.422), narrating from reliable sources. Ibn Sa'd has also reported the narration in detail from Aslam who narrates from Hadhrat Amr bin Al Aas ﷺ, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.420).

people used to frequently visit her. When she was summoned, it was said to her, "Respond to the call of Umar." She bemoaned, "Alas! I am destroyed! What does Umar want with me?" (She was pregnant and) As she was still on her way, she became so frightened that labour pains struck. She entered a house where the child was born. However the child screamed only twice and then it died.

Umar ﷺ said, "You killed him because of his intentions! Which of us does not make intentions (to do evil)? Had it not been for the fear that it would become routine, I would have killed you for (killing) him." ⁽¹⁾

The Hadith of Zaid bin Wahab in this Regard

Hadhrat Zaid bin Wahab narrates that Hadhrat Umar ﷺ once emerged from his home with his fingers in his ears and saying, "If only I could have been at your service! If only I could have been at your service!" When the people asked what the matter was, Hadhrat Umar ﷺ informed them that a messenger had come to him from one of his governors stating that a river presented an obstacle to the progress of their army and they could not find a boat to cross over. The Ameer of the army instructed the others to find a man who knew how to gauge the depth of a river. They brought an old man who pleaded to the Ameer saying, "I fear the cold." Although it was winter, the Ameer forced him to go into the river and it was not long before the cold overcame him and the last thing he shouted before he drowned was, "Help me, O Umar!"

Hadhrat Umar ﷺ wrote to the Ameer (to come to Madinah) and when he arrived, Hadhrat Umar ﷺ ignored him for a few days. Hadhrat Umar ﷺ usually did this when he was angry with someone. Hadhrat Umar ﷺ then asked him, "What wrong was done by the man you killed?" The Ameer said, "O Ameerul Mu'mineen! I never intended to kill him. Because we could find nothing with which to cross over, we only wanted to ascertain the depth of the water." He then went on to enumerate the many territories they had conquered. However, Hadhrat Umar ﷺ said, "A single Muslim is more valuable to me than all your achievements. Had I not feared that it would become a common practice, I would have executed you. Pay the Diyah to his family and go somewhere where I would not see you again." ⁽²⁾

The Incident of Hadhrat Abu Moosa Ash'ari رضي الله عنهما and another man and the Letter Hadhrat Umar Wrote in this Regard

Hadhrat Jareer narrates that a man who was with Hadhrat Abu Moosa Ash'ari رضي الله عنهما (in a battle) managed to gain a large booty. Although Hadhrat Abu Moosa Ash'ari رضي الله عنهما gave the man some share of the booty, it was not the complete share. The man refused to accept anything less than his complete share. Hadhrat Abu Moosa Ash'ari رضي الله عنهما then gave the man twenty lashes and shaved off his hair. The man collected his hair and went to Hadhrat Umar رضي الله عنهما. He then took out the hair from his pocket and thrust it on Hadhrat Umar رضي الله عنهما's chest. "What is the matter?" asked Hadhrat Umar رضي الله عنهما. After the man recounted the incident to Hadhrat Umar رضي الله عنهما, the Khalifah wrote a letter to Hadhrat Abu Moosa Ash'ari رضي الله عنهما. After greeting Hadhrat Abu Moosa Ash'ari رضي الله عنهما, Hadhrat Umar

(1) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.7 Pg.298).

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.299).

ﷺ wrote the name of the person who had informed him of the incident and also wrote the details of what he heard. Thereafter, he wrote:

"I order you in the name of Allaah that if you had carried out the act in public, you should sit in public and allow him to have his revenge from you. If you had done so in private, then you should sit in private and allow him to have his revenge."

When this letter reached Hadhrat Abu Moosa Ash'ari ﷺ, he sat down for the man to take his revenge, but the man said, "I have forgiven him for the pleasure of Allaah." (1)

The Incident of Hadhrat Fayrooz Daylami ﷺ and a Youngster from the Quraysh

Hadhrat Hirmaazi reports that Hadhrat Umar ﷺ wrote the following letter to Hadhrat Fayrooz Daylami ﷺ:

"The news has reached me that you are very occupied with eating refined bread with honey. When this letter of mine reaches you, come to me in the name of Allaah and fight in the way of Allaah."

When Hadhrat Fayrooz Daylami ﷺ arrived (in Madinah), he sought permission to see Hadhrat Umar ﷺ and permission was granted. Just then, (as he was about to enter) a youngster from the Quraysh also rushed in and jostled Hadhrat Fayrooz ﷺ. Hadhrat Fayrooz ﷺ lifted his hand and slapped the Qurayshi on the nose. The Qurayshi entered the presence of Hadhrat Umar ﷺ with a bleeding nose and Hadhrat Umar ﷺ asked him, "Who did this to you?" "Fayrooz," came the reply. Hadhrat Fayrooz ﷺ was still standing at the door and then entered after Hadhrat Umar ﷺ gave him permission to do so.

Hadhrat Umar ﷺ then asked, "What is this, O Fayrooz?" he replied, "O Ameerul Mu'mineen! It was just recently that we had been kings. You had written to me (to come here) but did not write to him. You had also permitted me to enter and did not permit him. However, he wanted to enter before me with the permission I had been granted. I then did what he has informed you about." Hadhrat Umar ﷺ said, "Retribution!" "Does it have to be?" asked Hadhrat Fayrooz ﷺ. "It will have to be," Hadhrat Umar ﷺ confirmed. Hadhrat Fayrooz ﷺ then knelt on his knees and the youngster stood ready to have his revenge. Hadhrat Umar ﷺ interrupted by saying, "Hold it boy until I inform you about what I heard Rasulullaah ﷺ say one morning. He said, 'Last night Aswad Anasi the great liar (who claimed to be a Nabi) was killed last night. It was the pious servant Fayrooz Daylami who killed him!' Can you see yourself taking revenge from him after hearing this from Rasulullaah ﷺ?" The youngster said, "I have forgiven him after you have informed me about this statement of Rasulullaah ﷺ."

Hadhrat Fayrooz ﷺ then asked Hadhrat Umar ﷺ, "Tell me whether my

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.299).

admission to guilt and his pardoning me without duress would save me (from punishment in the Aakhirah)?" "Certainly," replied Hadhrat Umar رضي الله عنه. "In that case," said Hadhrat Fayrooz رضي الله عنه, "I make you the witness that I am giving my sword, my horse and thirty thousand of my wealth to this youngster as a gift." Hadhrat Umar رضي الله عنه said to the youngster, "Your pardon has been rewarded (by Allaah in the Aakhirah), O brother of the Quraysh and you have also received plenty of wealth (in this world)." ⁽¹⁾

The Incident of a Slave Woman and the Justice of Hadhrat Umar رضي الله عنه

Hadhrat Abdullaah bin Abbaas رضي الله عنه reports that a slave woman once came to Hadhrat Umar رضي الله عنه and said, "My master has accused me of fornication and made me sit on a fire until my private organ was burnt." Hadhrat Umar رضي الله عنه asked her, "Did anyone witness you commit the act?" When she replied in the negative, he asked further, "Did you make any confession before him?" When she again said that she did not, Hadhrat Umar رضي الله عنه exclaimed, "I shall deal with him." When Hadhrat Umar رضي الله عنه saw the man, he asked, "Do you punish with punishment that is reserved for Allaah (with fire)?" The man entreated, "O Ameerul Mu'mineen! I was suspicious of her." "Did you see her commit the act?" Hadhrat Umar رضي الله عنه demanded to know. "No," came the reply. Hadhrat Umar رضي الله عنه enquired further, "Did she then confess to you that she committed the act?" Again he said, "No."

Hadhrat Umar رضي الله عنه then exclaimed, "I swear by the Being Who controls my life that I would have definitely taken retribution from you had I not heard Rasulullaah ﷺ say, 'Retribution cannot be taken from a master for anything he does to his slave and also not from a father for anything he does to his child.' Hadhrat Umar رضي الله عنه had the man lashed a hundred times and then said to the woman, "You may go because you are now freed for the pleasure of Allaah. You are now the freed slave of Allaah and His Rasool ﷺ. I testify that I have heard Rasulullaah ﷺ say, 'The person who is burnt by fire or disfigured by it is a free person and is the freed slave of Allaah and His Rasool ﷺ.'" ⁽²⁾

The Incident Between a Farmer and Hadhrat Ubaadah bin Saamit رضي الله عنه and the Justice of Hadhrat Umar رضي الله عنه in the Matter

Hadhrat Makhool narrates that Hadhrat Ubaadah bin Saamit رضي الله عنه once called a non-Arab Christian farm labourer to hold his animal next to Baytul Maqdas. When the labourer refused, Hadhrat Ubaadah رضي الله عنه hit him so hard that his head was cut. The labourer sought help from Hadhrat Umar bin Khattaab رضي الله عنه, who then asked Hadhrat Ubaadah رضي الله عنه, "What made you do that to him?" Hadhrat Ubaadah رضي الله عنه replied, "O Ameerul Mu'mineen! He refused to hold my

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.83).

(2) Tabraani in his Awsat, Ibn Asaakir and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.299).

animal when I asked him to do so, so I hit him because I am a short-tempered man." Hadhrat Umar رضي الله عنه then instructed Hadhrat Ubaadah رضي الله عنه to sit down so that the labourer could have his revenge. Just then, Hadhrat Zaid bin Thaabit رضي الله عنه interrupted by saying, "O Ameerul Mu'mineen! Will you allow your slave to take revenge from your brother?" Hadhrat Umar رضي الله عنه then left out the retribution and determined that Hadhrat Ubaadah رضي الله عنه should compensate the labourer in money. ⁽¹⁾

The Incident of Hadhrat Awf bin Maalik Ashja'ee with a Jew and the Justice of Hadhrat Umar رضي الله عنه in this Matter

Hadhrat Suwayd bin Ghafala رضي الله عنه reports that when Hadhrat Umar رضي الله عنه once arrived in Shaam, a man belonging to the Ahlul Kitaab said to him, "O Ameerul Mu'mineen! A man from amongst the Mu'mineen did this to me." The man's head was cut and he had been beaten. Hadhrat Umar رضي الله عنه became extremely angry and then said to Hadhrat Suhayb رضي الله عنه, "Go and investigate who is responsible for this and then bring the culprit to me." Hadhrat Suhayb رضي الله عنه proceeded and discovered that the person responsible was Hadhrat Awf bin Maalik Ashja'ee رضي الله عنه. Hadhrat Suhayb رضي الله عنه said to Hadhrat Awf bin Maalik رضي الله عنه, "The Ameerul Mu'mineen is extremely angry with you. Bring along Mu'aadh bin Jabal رضي الله عنه to speak to him because I fear that he will be very hasty in deciding your matter."

After Hadhrat Umar رضي الله عنه had completed his salaah, he called for Hadhrat Suhayb رضي الله عنه and asked him whether he had brought the person. "Yes," replied Hadhrat Suhayb رضي الله عنه. In the meanwhile, Hadhrat Awf bin Maalik رضي الله عنه had already approached Hadhrat Mu'aadh رضي الله عنه and narrated the incident to him. Hadhrat Mu'aadh رضي الله عنه then stood up and said, "O Ameerul Mu'mineen! The man is Awf bin Maalik رضي الله عنه. Please give him a hearing and do not be hasty with him." (Turning to Hadhrat Awf bin Maalik رضي الله عنه) Hadhrat Umar رضي الله عنه asked, "What has happened between you and this person?" Hadhrat Awf bin Maalik رضي الله عنه said, "O Ameerul Mu'mineen! I saw this man pushing along the donkey of a Muslim woman. He then poked the donkey so that it should throw her off, but it did not. He then pushed the donkey and it dropped her. Thereafter, he fell on to her (and raped her. Unable to bear this, I then hit him)."

Hadhrat Umar رضي الله عنه said, "Bring the woman to me so that she may confirm what you said." When Hadhrat Awf bin Maalik رضي الله عنه went to her, her father and her husband said, "What do you want with our woman? You have already disgraced us (by relating the story)." However, the woman said, "By Allaah! I shall definitely go with him!" Her father and husband then said, "We shall rather go and relate the incident on your behalf." The two men then went to Hadhrat Umar رضي الله عنه and related the story just as Hadhrat Awf bin Maalik رضي الله عنه had. Hadhrat Umar رضي الله عنه then had the Jew crucified and said (to the Jewish

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.303).

population), "This (type of behaviour) was not amongst the clauses of our treaty with you." He then said, "O people! Fear Allaah with regard to those under the guardianship of Muhammad ﷺ (the Dhimmis). However, there shall be no guardianship for those of them who do this (who rape Muslim women)."

Hadhrat Suwayd says that the Jew was the first person he had seen crucified in Islaam. ⁽¹⁾

The Incident of Hadhrat Bakr bin Shaddaah with a Jew and the Justice of Hadhrat Umar ﷺ

Hadhrat Abdul Malik bin Ya'la Laythi narrates that Hadhrat Bakr bin Shaddaah Laythi ﷺ used to serve Rasulullaah ﷺ when he was a child. After he came of age, he approached Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I used to go into the homes of your wives, but I have now reached the age of a man. Rasulullaah ﷺ then prayed for him saying, "O Allaah! Make his speech always truthful and grant him success."

It happened during the Khilaafah of Hadhrat Umar ﷺ that a Jew was found murdered. Hadhrat Umar ﷺ regarded this to be a very serious matter and was very perturbed. He mounted the pulpit and said, "Will people be suddenly killed during the period in which Allaah has made me the Khalifah? In the name of Allaah do I beseech anyone with any knowledge (of the murder) to inform me likewise." Hadhrat Bakr bin Shaddaah ﷺ then stood up and said, "It was I who did it." Hadhrat Umar ﷺ exclaimed, "Allaahu Akbar! You are confessing to the murder! Explain your excuse." "Certainly," said Hadhrat Bakr bin Shaddaah ﷺ, "When a certain Muslim left to fight in Jihaad, he appointed me to the task of caring for his family. I came one day and found this Jew in the (Muslim's) house saying:

*'Islaam has deceived Ash'ath (the Muslim out in Jihaad)
so much that I have spent the entire night alone with his wife
I spent the night on her breasts
While she spent the night on bare-backed and lean camel
It appears that at the place where her thighs meet
Are waves crashing on to waves'*

Hadhrat Umar ﷺ believed Hadhrat Bakr bin Shaddaah ﷺ because of the prayer of Rasulullaah ﷺ and acquitted him for the murder. ⁽²⁾

The Letter that Hadhrat Umar ﷺ Wrote to Hadhrat Abu Ubaydah ﷺ Concerning the Murder of a Jew

Hadhrat Qaasim bin Abi Bazza reports that a Muslim once killed a Dhimmi in

(1) Abu Ubayd, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.299). Tabraani has reported a similar narration in brief from Hadhrat Awf bin Maalik ﷺ. He has narrated from reliable sources, as confirmed by *Haythami* (Vol.6 Pg.13).

(2) Ibn Mandah and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.13). Ibn Abi Shaybah has also reported a similar narration from Imaam Shab'i, as quoted in *Isaaba* (Vol.1 Pg.52).

Shaam. The case was brought before Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه، who then wrote to Hadhrat Umar رضي الله عنه. Hadhrat Umar رضي الله عنه wrote back with the instruction that if killing Dhimmis is a habitual practice of the Muslim, he should be executed. However, if he did it in a fit of rage, he should pay a penalty of four thousand Dirhams. ⁽¹⁾

Hadhrat Umar رضي الله عنه Writes to the Commander of an Army Forbidding the Killing of Mushrikeen (who surrender)

It is reported that Hadhrat Umar رضي الله عنه once wrote the following letter to one of the army commanders he had dispatched:

"The news has reached me that some of your men seek out the burly Mushrikeen soldiers and even if they flee to the mountains where they feel safe, your men tell them 'Matras' (a Persian word meaning 'Have no fear', used to assure the person that he would not be harmed). Thereafter, when they have the man in custody (after he had given himself up upon the assurance of safety) they kill him. I swear by the Being Who controls my life! If the news reaches me that any of you does this, I shall have him executed. ⁽²⁾

Another narration from Abu Salama states that Hadhrat Umar رضي الله عنه said, "I swear by the Being Who controls my life! If any of you points your finger towards the sky for any Mushrik (assuring him safety) and then kills him when he surrenders himself, I shall have him executed." ⁽³⁾

The Incident of Hurmuzaan and Hadhrat Umar رضي الله عنه

Hadhrat Anas رضي الله عنه says, "When we laid siege to the city of Tustar, (their leader) Hurmuzaan eventually surrendered on the verdict of Umar رضي الله عنه. I then brought him to Umar رضي الله عنه. When we arrived, Umar رضي الله عنه told Hurmuzaan to speak. Hurmuzaan asked, 'Should I speak like a dead man or like a living person?' Hadhrat Umar رضي الله عنه replied, 'You may speak, 'Laa Ba's' (without fear).' Hurmuzaan then said, 'O Arabs! As long as Allaah had left you and us to ourselves, we used to enslave you, kill you and usurp your wealth. However, since Allaah has been with you, we have no strength against you.'

'What have you to say?' Umar رضي الله عنه asked me. I said, 'O Ameerul Mu'mineen! I have left behind me a large enemy force who have tremendous strength. If you kill him, his people will lose hope in living and their strength will be even greater (so do not kill him).' Umar رضي الله عنه said, 'Can I allow the murderer of (great people like) Baraa bin Maalik رضي الله عنه (the brother of Hadhrat Anas رضي الله عنه) and Hajza bin Thowr رضي الله عنه to remain alive?' When I feared that Umar رضي الله عنه was going to kill Hurmuzaan, I said, 'You have no right to kill someone to whom you have sad, 'You may speak 'Laa Ba's' (because this is an assurance of amnesty).' Umar رضي الله عنه asked, 'Did you receive a bribe or anything else from him?' I replied, 'I

(1) Abdur Razzaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.298).

(2) Maalik.

(3) Ibn Sa'lid and Laalka'ee, as quoted in *Kanzul Ummaal* (Vol.2 Pg.298).

swear by Allaah that I neither received a bribe nor anything else from him.' Umar ﷺ then warned, 'You will have to bring forth someone besides yourself to testify (that the words 'Laa Ba's' is an assurance of amnesty) otherwise I shall punish you first.'

I left and found Zubayr bin Awwaam ؓ, who testified on my behalf. Umar ﷺ then restrained himself from killing Hurmuzaan. Hurmuzaan then accepted Islaam and Umar ﷺ fixed an allowance for him from the public treasury." (1)

Hadhrat Umar ؓ Fixes an Allowance from the State Treasury for an Old Dhimmi

Hadhrat Abdullaah bin Abi Hadrada Aslami ؓ narrates that when they arrived with Hadhrat Umar ؓ in Jaabiya, they came across an old Dhimmi man begging for food. When Hadhrat Umar ؓ enquired about the man, he was informed that the man was a Dhimmi who had grown very old and weak and even had a family to support. Hadhrat Umar ؓ then absolved him of paying the Jizya he was obliged to pay and said, "You have made him pay the Jizya and when he eventually became weak, you left him to beg for food?" Hadhrat Umar ؓ then fixed an allowance of ten Dirhams for the man from the state treasury. (2)

Another narration states that Hadhrat Umar ؓ once passed by an old Dhimmi begging at the doors of the Masaajid. Hadhrat Umar ؓ said, "We have not treated you fairly. We had been taking Jizya from you when you were young and now that you are old, we have not cared for you." Hadhrat Umar ؓ then had an allowance given to him from the public treasury that was adequate for him. (3)

The Incident of Hadhrat Umar ؓ and a Dhimmi

Hadhrat Yazeed bin Abi Maalik reports that Hadhrat Umar ؓ was with the Muslims of Jaabiya when a Dhimmi reported to him that people had ransacked his vineyard. Hadhrat Umar ؓ went to investigate and even found one of the Sahabah ؓ carrying a shield full of grapes. "You also?" gaped Hadhrat Umar ؓ. The Sahabi ؓ said, "O Ameerul Mu'mineen! We are starving." Hadhrat Umar ؓ then left him and gave instructions that the owner of the vineyard should be paid (from the state treasury) for his grapes. (4)

Hadhrat Umar ؓ passes Judgement in Favour of a Jew Against a Muslim

Hadhrat Sa'eed bin Musayyib narrates that a Muslim and Jew once brought their

(1) Bayhaqi (Vol.9 Pg.96). Imaam Shaafiee has reported a similar narration in brief, as quoted in *Kanzul Ummaal* (Vol.2 Pg.298). Bayhaqi (Vol.9 Pg.96) has also reported the narration in more detail from Jubayr bin Hayya and another very detailed account appears in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.87).

(2) Ibn Asaakir and Waqaqidi.

(3) Abu Ubayd, Ibn Zanjway and Uqayli, as quoted in *Kanzul Ummaal* (Vol.2 Pg.301,302).

(4) Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.22 Pg.299).

dispute to Hadhrat Umar رضي الله عنه. Because Hadhrat Umar رضي الله عنه saw that the Jew was right, he passed judgement in his favour. The Jew then said to him, "By Allaah! You have judged by the truth!" Hadhrat Umar رضي الله عنه rapped him with a whip and asked, "How do you know?" The Jew replied, "By Allaah! We read in the Torah that whenever a judge resolves to pass judgement by the truth, there is an angel by his right and another by his left who continue guiding him aright and inspiring him. However, as soon as he forsakes the resolve to judge by the truth, they ascend (to the heavens) and leave him." ⁽¹⁾

The Incident of Hadhrat Umar رضي الله عنه and Hadhrat Salama

Hadhrat Iyaas bin Salama narrates from his father (Hadhrat Salama), "Hadhrat Umar رضي الله عنه once passed through the marketplace with a whip in his hand. He lightly struck me with the whip which hit the edge of my clothes as he said, 'Move from the path.' The following day when he met me, he asked, 'O Salam! Do you intend performing Hajj?' When I replied in the affirmative, he led me by my hand to his house and gave me six hundred Dirhams. He then said, 'Use this to help you in your Hajj and you should know that it is in compensation for the lash that I gave you.' I said, 'O Ameerul Mu'mineen! I do not even remember it.' He said, 'And I have never forgotten it.'" ⁽²⁾

The Justice of Hadhrat Uthmaan رضي الله عنه

An Incident that Transpired between him and his Slave

Hadhrat Abul Furaat narrates that Hadhrat Uthmaan رضي الله عنه once said to his slave, "I once twisted your ears and I want you to take retribution. When the slave took hold of his ears, Hadhrat Uthmaan رضي الله عنه told him to twist harder and said, "How delightful is retribution in this world without any in the Akhirah." ⁽³⁾

His Justice with a Bird

Hadhrat Naafi bin Abdul Haarith narrates, "Hadhrat Umar رضي الله عنه once arrived in Makkah where he went to the Daarun Nadwa⁽⁴⁾ on a Friday. He intended to reach the Masjid earlier in this way. He hung his shawl on a peg in a room and a pigeon came to sit on it. When Hadhrat Umar رضي الله عنه chased the pigeon away, a snake attacked it and killed it. After he had led the Jumu'ah salaah, Hadhrat Uthmaan bin Affaan رضي الله عنه and I came to him. He said, 'Do pass a verdict concerning something that I had done today. I had entered this room with the intention of reaching the Masjid earlier and hung my shawl on this peg. When a pigeon perched on top of it, I feared that it would mess the shawl with its

(1) Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.455).

(2) Tabraani (Vol.5 Pg.32).

(3) Sammaan in his *Muwaafaqa*, as quoted in *Riyaadhus Salihaan* (Vol.2 Pg.111) by Muhib Tabari.

(4) The place where the Quraysh used to convene before Islaam. It later became part of the Masjidul Haraam.

droppings and I therefore chased it off. It then perched on another peg where a snake attacked and killed it. It now occurs to me that it was I who had chased it away from a place of safety to one of danger (I had been the cause of its death).' I said to Hadhrat Uthmaan رضي الله عنهما, 'What do you think about having the Ameerul Mu'mineen pay with a white goat three years of age?' Hadhrat Uthmaan رضي الله عنهما said, 'I also feel that way.' Hadhrat Umar رضي الله عنه then had it paid." (1)

The Justice of Hadhrat Ali رضي الله عنه

Hadhrat Ali رضي الله عنه Distributes the Booty Won at Isfahan

Hadhrat Kulayb narrates that when the booty won at Isfahan came to Hadhrat Ali رضي الله عنه, he divided it into seven shares. He found in it a loaf of bread and even divided that into seven parts, placing a piece of it on every one of the seven portions. He then summoned the commanders of the seven parts of the army and had them draw lots to decide which of them will be given their share first. (2)

The Incident of an Arab Woman and Her Freed Slave

The grandfather of Hadhrat Isa bin Abdullaah Haashimi narrates that two women came to ask from Hadhrat Ali رضي الله عنه. The one was an Arab woman and the other was her freed slave. Hadhrat Ali رضي الله عنه instructed that each of them be given a bag of grain and forty Dirhams. The freed slave took what she was given and left. The Arab woman said, "O Ameerul Mu'mineen! You have given me as much as you have given her whereas I am an Arab and she is a freed slave?" Hadhrat Ali رضي الله عنه replied, "I have studied the Book of Allaah and have not found in it anything denoting that the progeny of Isma'eel عليه السلام (Arabs) should be given preference over the progeny of Is'haaq عليه السلام." (3)

An Incident that took place between Hadhrat Ali رضي الله عنه and Hadhrat Ja'dah bin Hubayrah

Hadhrat Ali bin Rabee'ah reports that Hadhrat Ja'dah bin Hubayrah once said to Hadhrat Ali رضي الله عنه, "O Ameerul Mu'mineen! Two people will come to you (to judge their dispute). The one is more beloved to you than your own self (or he said "more beloved to you than your family and your wealth") while the other would readily slaughter you if he got the chance. You should therefore pass judgement in favour of the first rather than the second." Hadhrat Ali رضي الله عنه lightly hit him on the chest and said, "If this (passing judgement) was to please myself, I would have certainly done this. However, this is something that is done to please Allaah (and I shall therefore pass judgement according to the truth)." (4)

(1) Imaam Shafiee in his *Musnad* (pg.47).

(2) Bayhaqi (Vol.6 Pg.348), as quoted in *Kanzul Ummaal* (Vol.3 Pg.116). Ibn Abdul Birr has also reported the narration in his *Isti'aab* (Vol.3 Pg.49).

(3) Bayhaqi (Vol.6 Pg.349)

(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).

The Narration of Hadhrat Asbagh bin Nabaataah in this regard

Hadhrat Asbagh bin Nabaataah narrates that he once accompanied Hadhrat Ali ﷺ to the marketplace. When Hadhrat Ali ﷺ noticed that the traders had trespassed their boundaries, he asked, "What is this?" When the people confirmed that the traders had indeed trespassed their boundaries, Hadhrat Ali ﷺ said, "They have no right to do that. The Muslim marketplace is like the place where they perform salaah. Whoever arrives first at a place, it is his for the day unless he chooses to forfeit it." ⁽¹⁾

The incident of Hadhrat Ali ﷺ and a Jew has already passed in the chapter dealing with incidents about the character and actions of the Sahabah رضي الله عنهم that inspired people to accept Islaam.

The Justice of Hadhrat Abdullaah bin Rawwaaha رضي الله عنه

The Incident Concerning his Justice with the people of Khaybar

In a lengthy narration concerning the Mushrikeen in the Battle of Khaybar, Hadhrat Abdullaah bin Umar رضي الله عنه says that Hadhrat Abdullaah bin Rawwaaha رضي الله عنه used to go to Khaybar every year to estimate their crop output and would then make them pay half the amount (according to the agreement they made with Rasulullaah ﷺ). The Jews complained to Rasulullaah ﷺ about the harshness of his estimations and even tried to bribe him. He however said to them, "O enemies of Allaah! Do you wish to feed me of food what is forbidden? By Allaah, I have come to you from someone whom I love most of all people while I detest each of you people more than apes and pigs. However, my hatred for you and my love for him will not prompt me from being unjust towards you." The Jews then said, "It is because of this (such justice) that the skies and the earth remain in existence." ⁽²⁾

The Justice of Hadhrat Miqdaad bin Aswad رضي الله عنه

The Narration of Hadhrat Haarith bin Suwayd in this Regard and the statement of Hadhrat Miqdaad رضي الله عنه who said, "I Shall die while Islaam is Dominant"

Hadhrat Haarith bin Suwayd narrates that Hadhrat Miqdaad bin Aswad رضي الله عنه was once part of a military expedition that was surrounded by the enemy. The Ameer of the army gave explicit instructions that no one should take their

(1) Abu Ubayd in his Amwaal, as quoted in Kanzul Ummaal (Vol.3 Pg.176).

(2) Bayhaqi, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.199).

animals for grazing. However, the news did not reach one of the men and he grazed his animal. The Ameer therefore beat him for it. The man then returned saying, "Never before have I been treated as I have been treated today." Hadhrat Miqdaad ﷺ happened to pass by and asked the man what the matter was. When the man related the incident, Hadhrat Miqdaad ﷺ hung his sword around his neck and proceeded with the man to the Ameer. Hadhrat Miqdaad ﷺ said (to the Ameer), "Allow him to take retribution from you." When the Ameer allowed the man to do so, the man forgave him. Hadhrat Miqdaad ﷺ then went back saying, "(Inshaa Allaah) I shall die while Islaam is dominant (when the weak are able to redress the wrong that the powerful do to them)." ⁽¹⁾

The Fear that the Khulafaa had for Allaah

The Narration of Hadhrat Dahhaak about the fear that Hadhrat Abu Bakr ؓ had for Allaah

Hadhrat Dahhaak reports that Hadhrat Abu Bakr Siddeeq ؓ once saw a bird perched on a tree and said, "How fortunate you are, O bird! By Allaah! I wish I had been like you. You perch on trees, eat fruit and then fly off without (fear of) any reckoning or punishment. By Allaah! I wish that I was a shrub on the roadside that a passing camel takes into its mouth, chews and then swallows to eventually emerge as dung. I wish I had never been a human (with worries of reckoning and punishment)." ⁽²⁾

Another narration also from Hadhrat Dahhaak bin Muzaahim states that Hadhrat Abu Bakr ؓ was once looking at a sparrow when he said, "How fortunate are you, O sparrow. You eat from the fruit, fly amongst the trees and have no (worries of) reckoning or punishment. By Allaah! I wish that I had been a sheep that some family fattens and when I eventually become as big and fat as I possibly can be, they slaughter me. Thereafter, they roast a part of me, dry parts of me and then eat me. They then dispose of me as excrement in the toilet. I wish that I was never created as a human being." ⁽³⁾

Yet another narration quotes that Hadhrat Abu Bakr ؓ said, "I wish that I had been a hair on the body of a Mu'min." ⁽⁴⁾

A Narration of Dahhaak About the fear that Hadhrat Umar ؓ had for Allaah

Hadhrat Dahhaak narrates that Hadhrat Umar ؓ once said, "I wish that I had been the sheep of a family who fatten me up as much as they please. When I then become as fat as I can be, some of their loved ones pay them a visit and they roast a part of me, dry a part of me and then eat me. They then eventually

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.176).

(2) Ibn Abi Shaybah, Hannaad and Bayhaqi.

(3) Ibn Fathaway in his *Wajal*.

(4) Ahmad in his Zuhd, as quoted in Muntakhab *Kanzul Ummaal* (Vol.4 Pg.361).

dispose of me as excrement. If only I had never been a human being." (1)

A Narration of Ibn Asaakir and Abu Nu'aym about the Fear that Hadhrat Umar رضي الله عنه had for Allaah

Hadhrat Aamir bin Rabee'ah reports that he once saw Hadhrat Umar رضي الله عنه pick up a twig from the ground and say, "I wish that I had been this twig. I wish that I had never been created. I wish that I had been nothing. I wish that my mother had never given birth to me. I wish that I had been something gone and forgotten." (2)

Another narration states that Hadhrat Umar رضي الله عنه said, "If a caller from the heavens had to announce, 'O people! Each one of you shall enter Jannah besides one person' I would fear that the one person may be me. On the other hand, if the announcer had to announce, 'O people! Each one of you shall enter Jahannam besides one person' I would wish that the one person should be me." (3)

The Incident Between Hadhrat Umar رضي الله عنه and Hadhrat Abu Moosa Ash'ari رضي الله عنه

Hadhrat Abdullaah bin Umar رضي الله عنه narrates that Hadhrat Umar رضي الله عنه once met Hadhrat Abu Moosa Ash'ari رضي الله عنه and asked him, "O Abu Moosa! Will it please you to have for yourself (the rewards for) all the good deeds you carried out during the time of Rasulullaah ﷺ and that (when it concerns the deeds you did after the demise of Rasulullaah ﷺ, especially during your term as Ameer) you should emerge with a clean sheet i.e. your good deeds should be cancelled out with your evil acts and your evil acts with your good deeds so that you neither have rewards (for your good deeds) nor punishment (for your evil acts)?" Hadhrat Abu Moosa Ash'ari رضي الله عنه replied, "No, O Ameerul Mu'mineen! By Allaah, when I arrived in Basrah, insolence was rife amongst its people. I then taught them the Qur'aan and the Sunnah and fought with them in the path of Allaah. I now aspire to reap the benefits of this." Hadhrat Umar رضي الله عنه then said, "However, I wish to emerge with a clean sheet, having my good deeds cancelled with my evils acts and my evil acts cancelled with my good deeds. All that I require to have for myself are the good deeds that I carried out during the time of Rasulullaah ﷺ." (4)

The Narration of Hadhrat Abdullaah bin Abbaas Concerning the Fear Hadhrat Umar رضي الله عنه had for Allaah

Hadhrat Abdullaah bin Abbaas رضي الله عنه says, "After Hadhrat Umar رضي الله عنه was stabbed, I went to him and said, 'Glad tidings to you, O Ameerul Mu'mineen because it was through you that Allaah has populated cities, repulsed hypocrisy

(1) Hannaad, Abu Nu'aym in his *Hilya* (Vol.1 Pg.52) and Bayhaqi.

(2) Ibn Mubaarak, Ibn Sa'd, Ibn Abi Shaybah, Musaddad and Ibn Asaakir.

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.53).

(4) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.401).

and made sustenance widespread.' Hadhrat Umar ﷺ asked, 'Are you praising me for my leadership, O son of Abbaas?' 'For other reasons as well,' I replied. He then said, 'I swear by the Being Who controls my life that I wish to emerge from it just as I had entered into it without any rewards and without any sin.'⁽¹⁾

Another narration states that Hadhrat Abdullaah bin Abbaas ﷺ said to Hadhrat Umar ﷺ, "Accept the glad tidings of Jannah for you have been in the company of Rasulullaah ﷺ for a very long time. Thereafter, when you became the Ameer of the Mu'mineen, you lent tremendous strength to them and fulfilled the trust placed on your shoulders." Hadhrat Umar ﷺ responded by saying, "As for the glad tidings of Jannah that you have given me, I swear by the Being besides Whom there is none worthy of worship that if I owned the world and all its contents, I would have offered it as ransom to be saved from the frightening scene that lies ahead of me. As for what you have said about my leadership over the Mu'mineen, I swear by Allaah that I wish it were a clean sheet without any rewards in my favour nor any punishment. As for what you have mentioned about my companionship with Rasulullaah ﷺ, this is something (precious, for which I can expect great rewards)."⁽²⁾

Hadhrat Abdullaah bin Ubayd bin Umayr narrates that a lengthy narration in which he states that Hadhrat Umar ﷺ asked those around him to help him sit up. When they did this, he asked Hadhrat Abdullaah bin Abbaas ﷺ to repeat what he had said. When Hadhrat Abdullaah bin Abbaas ﷺ repeated his words, Hadhrat Umar ﷺ asked, "Will you testify to this before Allaah on the day you meet Him?" "Certainly," replied Hadhrat Abdullaah bin Abbaas ﷺ. Hadhrat Umar ﷺ then became very happy and was pleased.⁽³⁾

The Narration of Hadhrat Abdullaah bin Umar ﷺ and Hadhrat Miswar Concerning the Fear Hadhrat Umar ﷺ had for Allaah

Hadhrat Abdullaah bin Umar ﷺ says, "Umar ﷺ's head was on my lap when he was suffering the illness that eventually claimed his life. 'Put my head on the ground,' he said to me. I said, 'What difference would it make if it is on my lap or on the ground?' However, he again ordered me to place it on the ground and I complied. He then said, 'My mother and I are destroyed if my Rabb does not have mercy on me!'"

Hadhrat Miswar reports that when Hadhrat Umar ﷺ was stabbed, he said, "If I possessed enough gold to fill the earth, I would have given it to ransom myself from the punishment of Allaah before I can even see it."⁽⁴⁾

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.52). Tabraani has also reported the narration from Hadhrat Abdullaah bin Umar ﷺ in great detail, as has Abu Ya'la reported it from Abu Raafi, as quoted in *Majma'u Zawa'id* (Vol.9 Pg.76). Ibn Sa'd (Vol.3 Pg.254) has also reported a similar narration from Hadhrat Abdullaah bin Abbaas ﷺ.

(2) Ibn Sa'd (Vol.3 Pg.256).

(3) Ibn Sa'd (Vol.3 Pg.257).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.52).

Should an Ameer Fear Anybody's Criticism?

The Narration of Hadhrat Saa'eb bin Yazd ﷺ in this regard

Hadhrat Saa'eb bin Yazd ﷺ narrates that someone once asked Hadhrat Umar ﷺ, "Is it better for me not to fear anybody's criticism in matters pertaining to Allaah or to rather look into myself (for reformation)?" Hadhrat Umar ﷺ replied, "Those who have been entrusted with overseeing the affairs of the people should not fear anybody's criticism in matters he has to do for Allaah. As for the person who is not charged with any public duty, he should look to his own reformation and advise the one who is entrusted to oversee public affairs." ⁽¹⁾

The Advices that the Khulafaa Gave to other Khulafaa and leaders

The Advice that Hadhrat Abu Bakr ؓ gave to Hadhrat Umar رضي الله عنه when He intended to Appoint him as his Successor

Hadhrat Aghar from the Banu Maalik tribe reports that when Hadhrat Abu Bakr ؓ decided to appoint Hadhrat Umar رضي الله عنه as his successor, he send for him. When Hadhrat Umar رضي الله عنه came, Hadhrat Abu Bakr ؓ said to him, "I am summoning you to a duty that tires the person it is entrusted to. O Umar! Fear Allaah by obeying Him and obey Him by fearing Him because the one who fears Allaah is safe (from fears) and protected (from all harm). You should also understand that (whatever you do in) this position will be presented before Allaah (for reckoning). None is worthy of this post except the one who fulfils its rights. None of the hopes of a person is realised when he commands people to do what is right while he engages in wrong and who enjoins good while doing evil. All this person's deeds will soon be wasted (will not benefit him in the Aakhirah). Therefore, if you are appointed as the Ameer of the people, you should do your best to keep your ends dry of their blood, your stomach empty of their wealth and your tongue free of their honour. There is no power (to do good) except from Allaah." ⁽²⁾

The Advice that Hadhrat Abu Bakr ؓ gave on his deathbed about the Appointment of Hadhrat Umar رضي الله عنه as his Successor and his Advice to Hadhrat Umar رضي الله عنه

Hadhrat Saalim bin Abdullaah bin Umar رضي الله عنه narrates that when death came

(1) Bayhaqi, as quoted in *Kanzul Ummah* (Vol.3 Pg.163).

(2) Tabraani. *Haythami* (Vol.5 Pg.198) has commented on the chain of narrators, as has Haafidh Mundhiri in *Targheeb wat Tarheeb* (Vol.4 Pg.15).

to Hadhrat Abu Bakr رضي الله عنه, he gave the following parting advices:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﷺ

This is a parting repuest from abu Bakr that he is making during his final moments in this world as he is leaving it and during his initial moments in the Aakhirah as he enters it. This is a time when a Kaafir accepts Imaan, a sinner develops fear for Allaah and even a liar speaks the truth. I have appointed Umar bin Khattaab as my successor. If he exercises justice, then this has always been my expectation of him. However, if he changes and oppresses, then my knowledge of the unseen.

﴿وَسَيَعْلَمُ الظَّالِمُونَ إِذْ يَنْقَلِبُونَ﴾ (سورة الشعرا: ٧٢٢)

shortly (*after death*) the oppressors (*wrongdoers*) will come to Know to which place they will return (*jahannam*). {Surah shu'araa, werset 227}

Hadhrat Abu Bakr رضي الله عنه then sent for Hadhrat Umar رضي الله عنه. (When he arrived) Hadhrat Abu Bakr رضي الله عنه called him in and said, "O Umar! There are those who hate you as well as those who love you. It is however, a very old practice for people to hate good and to love evil." Hadhrat Umar رضي الله عنه interjected, "I have no need for Khilaafah." "But the Khilaafah has a need for you," added Hadhrat Abu Bakr رضي الله عنه. Hadhrat Abu Bakr رضي الله عنه then continued, "You have seen Rasulullaah ﷺ and spent time in his company. You have also seen how he gave preference to us over himself. In fact, we used to actually give his family what was left over from that which came to us from him (he gave us before even giving his family). Then you have also seen me and spent time in my company. I have only been following in the footsteps of the one who passed before me. By Allaah! I am not sleeping and dreaming this nor am I in doubt about what I am seeing. I shall also not turn off the course I am taking. O Umar! Take note that Allaah has a right during the night that He does not accept during the day a right that He does not accept during the night. The scales of those with heavy scales on the Day of Qiyaamah have only become heavy because they have always followed the truth. It is also the right of the scales to weigh heavily when they contain nothing but the truth. On the other hand, the scales of those with light scales on the Day of Qiyaamah have only become light because they have always followed falsehood. It is also the right of the scales to be light when they contain nothing but falsehood. The first thing that I wish to warn you about is your own self. I also wish to warn you about the people because their eyes are always envious and their desires have swollen. However, when they are disgraced (because of these evil traits), they become alarmed, so beware of becoming a cause of this. They will always remain in awe of you as long as you fear Allaah. This is my parting advice. I now wish you peace." (1)

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.146).

The Narration of Hadhrat Abdur Rahmaan bin Saabit and Others About the Advice that Hadhrat Abu Bakr رضي الله تعالى عنه gave to Hadhrat Umar رضي الله تعالى عنه Before his death

Hadhrat Abdur Rahmaan bin Saabit, Hadhrat Zaid bin Zubayd bin Haarith and Hadhrat Mujaahid all report that when death approached Hadhrat Abu Bakr رضي الله تعالى عنه, he summoned Hadhrat Umar رضي الله تعالى عنه and said, "Fear Allaah, O Umar! Take note that Allaah has some acts (owing to Him) during the night that He does not accept during the day and some acts (owing to Him) during the day that He does not accept during the night. Also note that Allaah does not accept Nafl acts until the Faraal'idh are fulfilled. The scales of those with heavy scales on the Day of Qiyaamah have only become heavy because they have always followed the truth in this world and have had high regard for it. It is also the right of a scale in which the truth is placed tomorrow that it should weigh heavily. On the other hand, the scales of those with light scales on the Day of Qiyaamah have only become light because they have always followed falsehood in this world and have made light of it. It is also the right of a scale in which falsehood is placed tomorrow that it should weigh lightly. Where Allaah has made mention of the people of Jannah, He has mentioned the best of their deeds and overlooked their sins. Whenever I think of them, I say, 'I fear that I may never join them.' Wherever Allaah has also made mention of the people of Jahannam, He has mentioned them by the worst of their actions and rejected their good deeds. Whenever I think of them, I say, 'I fear that I may be from amongst them.' Allaah has mentioned verses of mercy and verses of punishment so that Allaah's servant should become hopeful (of Allah's mercy) and fearful (of His punishment). Never entertain false hopes in Allaah (by continuing with sin in the hope that you would be forgiven) but also never lose hope in Allaah's mercy. Never throw yourself into destruction by the doings of your own hands. If you remember this advice of mine, there will never be an unseen thing more beloved to you than death, which will certainly come to you. However, if you put it to waste, there will never be an unseen thing more hated to you than death, which you will never be able to escape." ⁽¹⁾

The Advice that Hadhrat Abu Bakr رضي الله تعالى عنه Gave to Hadhrat Amr bin Al Aas رضي الله تعالى عنه and Others

The Advice Hadhrat Abu Bakr رضي الله تعالى عنه gave to Hadhrat Amr bin Al Aas رضي الله تعالى عنه when He Appointed him Commander of the Armies Proceeding to Shaam

Hadhrat Abdullaah bin Abu Bakr bin Muhammad bin Amr bin Hazm رضي الله تعالى عنه narrates

(1) Ibn Mubaarak, Ibn Abi Shaybah, Hannaad, Ibn Jareer and Abu Nu'aym in his Hilya, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.363).

that Hadhrat Abu Bakr ﷺ had resolved to combine the armies marching to Shaam. The first of the commanders to march was Hadhrat Amr bin Al Aas ﷺ. Hadhrat Abu Bakr ﷺ had instructed him to pass Eela en route to Palestine. His army numbered three thousand and consisted of many Muhaajireen and Ansaar. (When seeing them off) Hadhrat Abu Bakr ﷺ walked by the side of Hadhrat Amr ﷺ's animal and advised him saying, "O Amr! Fear Allaah in private and in public and feel shamed before Him because He sees you and the actions you do. As you can see, I have put you ahead of people who are your seniors and who are more valuable to Islaam and the Muslims than you are. You should therefore act for the Aakhirah and do everything to please Allaah. Be a father towards the people and never disclose their secrets. Suffice yourself with their apparent condition and apply yourself to your task. Be steadfast when you meet the enemy in battle and never show cowardice. Give importance to (eradicating) misappropriation of the booty and punish people for it. Keep your talk brief when you address your people and as long as you keep yourself straight, your subordinates will also remain straight." (1)

The Advice Hadhrat Abu Bakr ﷺ Gave to Hadhrat Amr bin Al Aas ﷺ and to Hadhrat Waleed bin Uqaba ﷺ

Hadhrat Qaasim bin Muhammad narrates that Hadhrat Abu Bakr ﷺ once wrote a letter to Hadhrat Amr bin Al Aas ﷺ and to Hadhrat Waleed bin Uqaba ﷺ, both of whom were appointed to collect half the Zakaah of the Qudaa'ah tribe. When he dispatched them to collect the Zakaah, Hadhrat Abu Bakr ﷺ saw them off and gave both of them the same advice. He said, "Fear Allaah in private and in public because whoever fears Allaah, Allaah will create for him an exit (from every difficulty) and provide for him from sources he does not expect. Whoever fears Allaah, Allaah will annul his sins and grant him an immense reward. This is because Taqwa is the best thing about which Allaah's servants encourage each other. You are in a path from amongst the paths of Allaah. You have no scope of compromising, dropping measures and being negligent concerning those matters that ensure the stability of your Deen and the best interests of your duty. You should therefore never weaken and never be careless." (2)

The Letter Hadhrat Abu Bakr ﷺ Wrote to Hadhrat Amr bin Al Aas ﷺ Concerning Hadhrat Khaalid bin WAleed ﷺ

Hadhrat Muttalib bin Saa'ib bin Abu Wadaa'ah ﷺ narrates that Hadhrat Abu Bakr ﷺ wrote the following letter to Hadhrat Amr bin Al Aas ﷺ:

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133). Ibn Asaakir (Vol.1 Pg.129) has also reported the narration.

(2) Ibn Jareer Tabari (Vol.4 Pg.29). Ibn Asaakir (Vol.1 Pg.132) has also reported a similar narration.

I have written to Khaalid bin Waleed to march upwards as to reinforce you. So when he comes to you, you should behave well with him and never assert your authority over him. You should also never make any decisions without him merely because I have placed you ahead of him and others (by making you the Ameer). Consult with the others and never oppose their views." ⁽¹⁾

The Narration of Ibn Sa'd About the Advice Hadhrat Abu Bakr ﷺ Gave to Hadhrat Amr bin Al Aas ﷺ

Hadhrat Abdul Hameed bin Ja'far narrates from his father that Hadhrat Abu Bakr ﷺ said to Hadhrat Amr bin Al Aas ﷺ, "I have appointed you as Ameer of all the people you pass, the Baly tribe, the Udhra tribe, the remaining branches of the Qudaa'ah tribe and all the other remnants of Arab tribes. Encourage them to wage Jihaad in the path of Allaah and motivate them for this. Provide transport and provisions for those of them who follow you and foster a bond between them. Treat every tribe according to their status and keep their quarters separate (from other tribes)." ⁽²⁾

The Advice Hadhrat Abu Bakr ﷺ gave to Hadhrat Shurahbeel bin Hasanah ﷺ

Hadhrat Muhammad bin Ibraheem bin Haarith Taymi ﷺ reports that when Hadhrat Abu Bakr ﷺ relieved Hadhrat Khaalid bin Sa'eed of his duties, he gave the following advice to Hadhrat Shurahbeel bin Hasanah ﷺ, who was also one of the Muslim governors:

"Give due regard to Khaalid bin Sa'eed and acknowledge the rights he has over you just as you would like him to acknowledge the rights you have over him had he been the governor over you. You know well the status he has in Islaam and that at the time when Rasulullaah ﷺ passed away, he had been a governor for Rasulullaah ﷺ. Although I had planned to reinstate him as governor, I later decided to relieve him of the post. Perhaps this will be better for his Deen because I do not envy the governorship of any person. When I gave him the choice of choosing a commander from all the army commanders, he chose you over even his own cousin. If you are ever faced with a matter that requires the advice of a pious and well-wishing person, let the first person you consult be Abu Ubaydah bin Jarraah. Thereafter, consult Mu'aadh bin Jabal and the third should be Khaalid bin Sa'eed. In these men you will certainly find excellent counsel and good results. Beware of ever implementing your opinion without taking theirs and of concealing any intelligence from them." ⁽³⁾

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133).

(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133). Ibn Asaakir (Vol.1 Pg.129) has also reported the narration.

(3) Ibn Sa'd (Vol.4 Pg.70), as quoted in *Kanzul Ummaal* (Vol.3 Pg.134).

The Advice Hadhrat Abu Bakr ﷺ gave to Hadhrat Yazeed bin Abu Sufyaan ﷺ

Hadhrat Haarith bin Fadhl reports that when Hadhrat Abu Bakr ﷺ gave the flag to Hadhrat Yazeed bin Abu Sufyaan ﷺ (appointed him commander of the army), he said to him, "O Yazeed! You are a youthful person who is well thought of on account of an act that you have been observed doing in private. I have decided to put you to a test and to take you away from your family, so carefully watch yourself and how you exercise your authority. I shall also be informed about you. Should you do well, I shall promote you and should you botch-up, I will have to dismiss you. I am now appointing you to the post of Khaalid bin Sa'eed."

Hadhrat Abu Bakr ﷺ then briefed Hadhrat Yazeed bin Abu Sufyaan ﷺ about the responsibility ahead. He said, "I advise you to treat Abu Ubaydah bin Jarraah well. You well recognise his status in Islaam and that Rasulullaah ﷺ said, 'Every Ummah has a trustworthy person and the trustworthy person of this Ummah is Abu Ubaydah bin Jarraah.' You should therefore acknowledge his virtue and his being one of the earliest Muslims. You should also show due regard to Mu'aadh bin Jabal. You know well the battles he fought with Rasulullaah ﷺ and that Rasulullaah ﷺ said, '(On the Day of Qiyaamah) He (Hadhrat Mu'aadh ﷺ) would come ahead of the Ulema holding a distinguished position.' You should therefore never make a decision without the two of them for they will never fail to give you good advice."

Hadhrat Yazeed ﷺ asked, "O Khalifah of Rasulullaah ﷺ! Do advise the two of them about their behaviour with me as you have advised me about them." Hadhrat Abu Bakr ﷺ said, "I shall not fail to advise them about their behaviour towards you." Hadhrat Yazeed ﷺ then gave the following du'aa, "May Allaah shower His mercy on you and may Allaah grant you the best rewards on behalf of Islaam." ⁽¹⁾

Hadhrat Yazeed bin Abu Sufyaan ﷺ narrates that Hadhrat Abu Bakr ﷺ called him and said, "O Yazeed! The worst that I fear from you is that you might give preference to your relatives when appointing people to posts of leadership. Rasulullaah ﷺ said, 'Whoever is given charge over the affairs of the Muslims and then wrongfully appoints someone to any post over the people merely because of his love for the person, Allaah's curse will be on him and Allaah will neither accept any of his Fardh or Nawaafil until Allaah enters him into Jahannam. Whoever gives the wealth of his brother to another person merely because of his love for him, Allaah's curse will be on him (or Allaah's protection will take leave from him).'" ⁽²⁾

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.132).

(2) Ahmad, Haakim, Mansoor bin Shu'ba Baghdaadi in his Arba'een, who has commented on the chain of narrators, as did Allaama Ibn Katheer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.143). *Haythami* (Vol.5 Pg.232) has also commented on the chain of narrators.

The Advices of Hadhrat Umar رضي الله عنه

The Advice Hadhrat Umar رضي الله عنه gave to his Successor

Hadhrat Umar رضي الله عنه once said, "My parting advice to my successor is that he recognises the rights of the early Muhaajireen and upholds their honour and respect. I also advise him to give recognition to those Ansaar who do good and to overlook those who do wrong because the Ansaar are the ones who adopted the place (Madinah) as their home before them (before the Muhaajireen) and (had adopted) Imaan. I also advise him to treat well the people of the other cities because they are the assistants of Islaam, an invaluable source of income (for the Muslim state) and a source of fury for the enemy. He should take from them only their excess wealth and only with their consent. I also advise him to treat the Bedouins well because they are the native Arabs and the foundation of Islaam. He should take only from their young animals, which should then be given back to the poor amongst them. I also advise him to honour the treaty of those in the custody of Allaah and His Rasool ﷺ i.e. the Dhimmis. He should fight those who threaten them (should defend them) and should not charge them with more than they can bear." ⁽¹⁾

Hadhrat Qaasim bin Muhammad narrates that Hadhrat Umar رضي الله عنه once said, "My successor should know that many close and distant people will want to take the Khilaafah away from him. Even I have to exert myself to fight people off. Had I known of anyone who will make a more powerful Khalifah than myself, I would prefer that (he be the Khalifah and that) I should be executed rather than be appointed to the post." ⁽²⁾

The Advice that Hadhrat Umar رضي الله عنه gave to Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه

Hadhrat Saalih bin Kaysaan narrates that the first letter that Hadhrat Umar رضي الله عنه wrote after becoming the Khalifah was to Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه to give him command over the army of Hadhrat Khaalid bin Waleed رضي الله عنه. He wrote:

I advise you to fear Allaah Who will remain forever and besides Whom all will come to an end. It is He Who has guided us after being astray and Who has removed us from darkness and brought us into the light. I have appointed you as commander of the army of Ibn Waleed, so fulfil the task that is binding on you. Never send the Muslims to their destruction with the hope of winning booty. Never let them camp at a place until you have had it examined for them and until you know its approaches. Whenever you dispatch any group, send them as a complete unit and guard against ever sending them to their destruction. Allaah has put you to test through me and put me to test through you, so lower your

(1) Ibn Abi Shaybah, Abu Ubayd in his *Amwaal*, Abu Ya'la, Nasa'ee, Ibn Hibbaan and Bayhaqi, as quoted in Muntakhab *Kanzul Ummaal* (Vol.4 Pg.439).

(2) Ibn Sa'd (Vol.3 Pg.197) and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).

gaze to the world and detach your heart from it. Beware that the world should ever destroy you as it destroyed those before you, whose places of destruction you have already witnessed." (1)

Hadhrat Umar ﷺ's Advice to Hadhrat Sa'd bin Abi Waqqaas ﷺ

Hadhrat Muhammad and Hadhrat Tâlha both narrate that Hadhrat Umar ﷺ once sent for Hadhrat Sa'd bin Abi Waqqaas ﷺ. When he arrived, Hadhrat Umar ﷺ appointed him commander of the military offensive in Iraq. Hadhrat Umar ﷺ then advised him saying, "O Sa'd! Sa'd of the Banu Wuhayb tribe! Let the fact never deceive you that you are called the maternal uncle of Rasulullaah ﷺ and that you have had the opportunity of being in his company. Allaah never erases evil with evil but erases evil with good. Allaah has no relation with anyone besides the relation of obedience to Him. All of mankind whether they are respectable or not are equal in the sight of Allaah. Allaah is their Rabb and they are all His servants. They attain superiority over each other only by their abstinence and they attain what is with Him only by obeying Him. Consider everything you saw Rasulullaah ﷺ do from the time he announced his Nabuwaat until the time he left us. Hold fast to this because this is the actual objective. This is my advice to you. Should you ignore it and turn away from it, your deeds would be destroyed and you would be amongst the losers."

Thereafter, when Hadhrat Sa'd bin Abi Waqqaas ﷺ was about to leave, Hadhrat Umar ﷺ again called for him and said, "Since I have appointed you to command the offensive in Iraq, remember my advice. You are going towards an extremely difficult and unpleasant task from which nothing but treading the path of the truth will deliver you. Make yourself and those with you accustomed to doing good and seek Allaah's assistance through this good. Remember that every good habit requires preparation. The preparation for good deeds is patience and this patience entails enduring every condition that comes to you. By this, you will attain the fear of Allaah. You should know that the fear for Allaah is found in two things, in obeying Allaah and in abstaining from disobedience to Him. Those who obey Him obey Him because of their disgust for this world and their love for the Aakhirah, while those who disobey Him disobey Him because of their love for this world and their disgust for the Aakhirah. You should also know that hearts have certain realities that Allaah has created most wonderfully. The one is hidden while the other is apparent. As for apparent one, it is when those who praise a good act and those who condemn it are viewed in the same light (when a good deed is done solely for Allaah regardless of whether people praise or condemn it). As for the hidden reality, it is recognised when wisdom from the heart surfaces on a person's tongue and when the people love him. You should not abstain from earning the love of people because even the Ambiyyaa asked Allaah for the love of the people. Whenever Allaah loves a person,

(1) Ibn Jareer (Vol.3 Pg.92).

Allaah makes him loved (by others) and whenever Allaah dislikes someone, He makes him disliked (by others as well). You can therefore assess your position in Allaah's sight by your position in the eyes of those people who are always with you." ⁽¹⁾

The Advice that Hadhrat Umar رضي الله عنه gave to Hadhrat Utba bin Ghazwaan رضي الله عنه

Hadhrat Abdul Malik bin Umair narrates that when Hadhrat Umar رضي الله عنه dispatched Hadhrat Utba bin Ghazwaan رضي الله عنه to Basrah, he said to him, "O Utba! I have appointed you as governor of India⁽²⁾, which is amongst the strongholds of the enemy. I have great hope that Allaah will suffice for you against those around you and will assist you against them. I have already written to Alaa bin Hadhrami to reinforce you with Arjafa bin Harthama who is a fierce fighter against the enemy and a great strategist against them. When he comes to you, you should consult with him and keep him close to you. Call people towards Allaah and welcome those who respond. As for those who refuse (to accept Islaam), they will have to pay the Jizya in humiliation (and live under Muslims rule). Otherwise (if these two options are refused), it will have to be the sword without any sympathy. Fear Allaah in the post that you have been appointed to and beware that your carnal self should ever pull you towards pride because this will ruin your Aakhirah. You had been a companion of Rasulullaah ﷺ and through him you had attained honour after being disgraced. Through him did you attain strength after weakness so much so that you have become an Ameer in a position of great authority and a ruler whose commands are obeyed. People listen when you speak and your commands are obeyed. What a great bounty this is on condition that it does not make you think that your status is higher than it is and that it does not make you display arrogance over those of lower ranks. Guard against this bounty just as you would guard against sin. This post is one of the two things (sin being the other) that I fear most for you, that they should gradually deceive you and then drop you so hard that they eventually lead you into Jahannam. I seek Allaah's protection for you and for myself against this. People rush towards Allaah (towards doing the work of Allaah) when the world is lifted for them (when they stand to receive worldly gain by it) and they then make it their objective. You should therefore have the intention of pleasing only Allaah and not to acquire worldly gains. You should also always beware of the place where oppressors will fall (Jahannam)." ⁽³⁾

The Advice that Hadhrat Umar رضي الله عنه Gave to Hadhrat Alaa bin Hadhrami رضي الله عنه

Hadhrat Sha'bi reports that Hadhrat Umar رضي الله عنه once wrote the following letter

(1) Ibn Jareer (Vol.3 Pg.92).

(2) Basrah was referred to as India because it borders the Persian Gulf, which leads to the Indian subcontinent.

(3) Ibn Jareer (Vol.4 Pg.150). Ali bin Muhammad Mada'ini has also reported a similar narration, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.48).

to Hadhrat Alaa bin Hadhrami ﷺ who was in Bahrain:

"Proceed to Utba bin Ghazwaan because I have appointed you to his post. Remember that you are going to someone from the very first Muhaajireen for whom Allaah has already decreed Jannah. I am not dismissing him because he has not been chaste, strong and a good fighter. I am dismissing him only because I feel that you would be of more use to the Muslims of that region. You should therefore respect his status. I had already appointed someone else to this post before you, but he passed away before he could reach there. Therefore, if Allaah wishes that you take charge there, you will become the governor. However, if Allaah wills that Utba remains the governor, then all creation and decisions are the prerogative of Allaah the Rabb of the universe. Remember that every decision that Allaah makes is protected by Him (and will certainly come to pass). You should therefore concern yourself only with the purpose for which you were created (Allaah shall see to the rest). Apply yourself to this task and forsake everything else because this world is destined to come to an end while the Aakhirah is eternal. You should therefore never allow yourself to be preoccupied with something the good of which will soon end rather than something the evil of which is everlasting. Hasten towards the pleasure of Allaah away from His displeasure. For those whom he wishes, Allaah combines high merit in their leadership as well as in their knowledge. We beseech Allaah to grant you and us assistance to do good and protection from His punishment." ⁽¹⁾

The Advice that Hadhrat Umar ﷺ gave to Hadhrat Abu Moosa Ash'ari رضي الله عنهما

Hadhrat Dabba bin Mihsin narrates that Hadhrat Umar ﷺ wrote the following letter to Hadhrat Abu Moosa Ash'ari رضي الله عنهما:

People usually develop a dislike for their rulers. I therefore seek Allaah's protection that this should even happen to me or to you. Ensure that you enforce the penalties of the Shari'ah even though it be only for a while during the day (if not more often). If you are faced with two decisions, the one being for Allaah and the other for worldly gain, then give preference for the one that is for Allaah because this world will come to an end while the Aakhirah is everlasting. Instil fear into criminals and keep them separate (so that they never have the opportunity to conspire together). Visit the sick Muslims, attend their funerals, keep your door open and do the work of the Muslims yourself because you are after all a man from amongst them. The only difference is that Allaah has placed a heavier burden on you. The news has reached me that you and your family have adopted a trend in your clothing, your food and your conveyance that the (average) Muslims cannot afford. O servant of Allaah! Beware that you should become like a beast that passes by a lush valley and then has no other objective but getting fat, whereas it is getting fat that will kill it. Remember that when a governor becomes corrupt, his subordinates become corrupt and the most wretched of all people is the person who is the cause of his subordinates

⁽¹⁾ Ibn Sa'd (Vol.4 Pg.78).

becoming corrupt." ⁽¹⁾

Hadhrat Dahhaak reports that Hadhrat Umar رضي الله عنهما wrote the following letter to Hadhrat Abu Moosa Ash'ari رضي الله عنهما:

"Strength in leadership is attained when leaders refrain from postponing today's tasks for tomorrow. When you do this, the tasks accumulate to the extent that you do not know which one to begin with. They are all eventually destroyed. When you are faced with two matters, the one being for this world and the other for the Aakhirah, opt for the one that is for the Aakhirah rather than the one that is for this world because this world will come to an end while the Aakhirah is eternal. Always remain afraid of Allaah and study the Book of Allaah because it is the fountainhead of knowledge and springtime of the hearts (because it revives the heart and is a balm for it)." ⁽²⁾

The Parting Advices of Hadhrat Uthmaan Dhun Nurayn رضي الله عنهما

Hadhrat Alaa bin Fadhl narrated from his mother that after Hadhrat Uthmaan رضي الله عنهما was martyred, the people searched for his wealth and found a locked box. When they opened the box, they found in it a paper on which the following was written: "This is the parting advice of Uthmaan. I begin with the name of Allaah the Most Kind the Most Merciful. Uthmaan bin Affaan testifies that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ﷺ was Allaah's servant and Rasul. He also testifies that Jannah is real, Jahannam is real and that Allaah shall resurrect those in the graves on a day about which there is no doubt. Indeed, Allaah never breaks a promise. Upon this did I live, upon this did I die and with this will I be resurrected, Inshaa Allaah."

A narration of Nizaamul Mulk states that the following couplets were written on the reverse side of this paper (which mean):

*"Independence makes one so content that his status soars
Even though it suppresses him to the extent that poverty threatens
Though you should be patient when it strikes, remember that difficulty
Never comes without ease following on its heels
Whoever does not compare times cannot understand grief
The promises of time are to be found in the changing of the days"* ⁽³⁾

The Incident Between Hadhrat Ali رضي الله عنهما and Hadhrat Uthmaan رضي الله عنهما On the Day his House was Under Siege

Hadhrat Shaddaad bin Aws رضي الله عنهما narrates that when the siege of Hadhrat

(1) Daynoorwi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.149). Ibn Abi Shaybah and Abu Nu'aym in his *Hilya* have also reported the narration briefly from Sa'eed bin Abi Barda, as quoted in *Kanzul Ummaal* (Vol.8 Pg.209).

(2) Ibn Abi Shaybah.

(3) Fadhaa'il Raazi.

Uthmaan ﷺ's house became too difficult, he peeped out to see the people and said, "O servants of Allaah!" Hadhrat Shaddaad ﷺ says that he then saw Hadhrat Ali bin Abi Taalib ﷺ outside his house wearing the turban of Rasulullaah ﷺ and his sword around his neck. In front of him was Hadhrat Hasan ﷺ, Hadhrat Abdullaah bin Umar ﷺ and a group of the Muhaajireen and Ansaar. They launched an assault on the rebels (surrounding the house) and dispersed them all. They then entered the house where Hadhrat Ali ﷺ said to Hadhrat Uthmaan ﷺ, "As Salaamu Alayka, O Ameerul Mu'mineen! Verily Rasulullaah ﷺ did not attain this (dominance) until he struck those who turned away with those who came forward. By Allaah! I believe that these people want nothing but to kill you, so issue the command for us to fight them. Hadhrat Uthmaan ﷺ said, "In the name of Allaah do I implore a person who acknowledges the right he owes to Allaah and the right he owes to me that he should not spill even a cupping-glass of blood because of me and that he should not even spill his own blood because of me."

When Hadhrat Ali ﷺ repeated his request, Hadhrat Uthmaan ﷺ gave the same reply. Hadhrat Ali ﷺ then left the house saying, "O Allaah! You know well that we have tried our level best." He then entered the Masjid, where it was time to perform salaah. "O Abul Hasan!" the people said to him, "Go forward and lead the salaah." Hadhrat Ali ﷺ replied, "I shall not lead you in salaah when your Imaam is under siege. I shall rather perform salaah by myself." He then performed the salaah by himself and then went to his house. His son met him and said, "Dear father! I swear by Allaah that the rebels have barged into the house." Hadhrat Ali ﷺ sighed, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! By Allaah! They will certainly martyr him." Some people asked, "O Abul Hasan! Where will Hadhrat Uthmaan ﷺ be (when they martyr him)?" He replied, "In Jannah. I swear by Allaah that he will enjoy an extremely close position to Allaah." Then they asked, "And where will they (the murderers) be, O Abu Hasan?" Hadhrat Ali ﷺ trice repeated, "By Allaah! They will be in Hell." ⁽¹⁾

The Narration of Abu Salama bin Abdur Rahmaan in this Regard

Hadhrat Abu Salama bin Abdur Rahmaan reports that Hadhrat Abu Qataadah ﷺ and another person went to Hadhrat Uthmaan ﷺ while his house was under siege. They requested permission to proceed for Hajj and he granted them permission. They then asked, "With whom should we affiliate if these rebels gain the upper hand?" Hadhrat Uthmaan ﷺ replied, "Stick with the majority." They then asked, "But what if these rebels who gain the upper hand form the majority? Who then should we affiliate with?" Hadhrat Uthmaan ﷺ repeated, "Stick with the majority wherever they may be."

The narrators says, "We were leaving when we met Hasan bin Ali ﷺ at the door as he was going to Uthmaan ﷺ. We returned with him to hear what he

(1) Abu Ahmad, as quoted in *Riyaadun Nudhra fi Munaaqibil Ashara* (Vol.2 Pg.128).

had to say. He greeted Uthmaan رضي الله عنه and then said, 'O Ameerul Mu'mineen! Command us to do as you wish.' Uthmaan رضي الله عنه replied, 'Dear nephew! Go and sit in your home until Allaah brings His decision to pass.' When he left, we left with him but then met Ibn Umar رضي الله عنه at the door as he was going to Uthmaan رضي الله عنه. We returned with him to hear what he had to say. He greeted Uthmaan رضي الله عنه and then said, 'O Ameerul Mu'mineen! I had been in the company of Rasulullaah ﷺ and I listened and obeyed. Thereafter, I had been in the company of Abu Bakr رضي الله عنه and I listened and obeyed. After that, I had been in the company of Umar رضي الله عنه and I also listened and obeyed, dutifully acknowledging his rights as my father and as the Khalifah. I am now present to obey you, O Ameerul Mu'mineen. Command us to do as you wish.' Hadhrat Uthmaan رضي الله عنه twice repeated, 'May Allaah reward you with the best rewards, O family of Umar رضي الله عنه.' He then added, 'However, I do not need blood to be spilt."⁽¹⁾

The Narration of Hadhrat Abu Hurayrah رضي الله عنه in this Regard

Hadhrat Abu Hurayrah رضي الله عنه says, "I was under siege with Uthmaan رضي الله عنه in his house when one of our men was struck by an arrow. I said, 'O Ameerul Mu'mineen! Now that one of our men has been killed, it is alright for us to fight back.' He replied, 'O Abu Hurayrah! I strictly command you to throw down your sword. It is my life that is wanted and am prepared to save the Mu'mineen by giving my own life.' I then threw away my sword and do not know where it is to this day."⁽²⁾

The Advice that Hadhrat Ali bin Abi Taalib رضي الله عنه Gave

His Letter to his Governors

Hadhrat Muhaajir Aamiri narrates that in the letter of appointment that Hadhrat Ali bin Abi Taalib رضي الله عنه wrote to some governors of certain towns, he wrote: "Never be away from the populace for an extended period of time because when governors are away from the populace, it frustrates the people and reduces his knowledge of their affairs. In fact, by being away (and not interacting with the people), the governors will have no knowledge about that which they had been absent from. As a result of this, small things (and people) will seem big to them while big things (and people) will seem small to them. In a like manner, they will see evil as being good, good as evil and confuse the truth with falsehood. A governor is after all a human and had no idea about what people hide from him and their mere speech bears no indications by which the truth can be deciphered from falsehood. A governor should therefore guard against interferences in people's rights by reducing his absence (he should make himself accessible so

(1) Abu Ahmad, as quoted in *Riyaadun Nudhra fi Munaaqibil Ashara* (Vol.2 Pg.128).

(2) Abu Umar, as quoted in *Kanzul Ummaal* (Vol.9 Pg.129).

that he can remain in touch with affairs and will not be misled into abusing the rights of people). You are either one of two persons. You may be a person who has a magnanimous nature and who always gives where is its right. In that case, why should you remain aloof from people, thereby refraining from giving them what is rightful and from displaying your generous disposition? On the other hand, you may be a miserly person. In that case, people will very soon stay away from you and stop asking from you when they give up hope of receiving anything. However, most of the needs people will ask from you require no effort on your part because it will either be a complaint of injustice or an appeal for justice (in this case also you have nothing to fear and therefore have no need to keep aloof from them). Reap full benefit from what I have described. I shall suffice with these few words which will Inshaa Allaah benefit and guide you." ⁽¹⁾

Another of His Letters to his Governors

Hadhrat Madaa'ini reports that Hadhrat Ali ﷺ wrote the following letter to some of his governors:

"Slow down and imagine that you have reached your death and that your actions have been presented before you in a place where a person is deceived by the world will lament, where the one who wasted his life will wish he had repented and where the oppressor would wish to return to the world (to redress the wrong he did)." ⁽²⁾

His Advice to the Governor of Ukbara

A man from the Thaqeef tribe narrates that Hadhrat Ali ﷺ once appointed him as governor of Ukbara. While the local people of the area were with him, Hadhrat Ali ﷺ advised him saying, "The people of rural Iraq are deceitful people so beware that they never deceive you. Also ensure that you take all that is due from them."

He then told the man to see him that evening and when he did, Hadhrat Ali ﷺ said, "I had mentioned to you what I did so that those people should hear it. Never lash any one of them for a Dirham and never punish them by letting them stand in the sun. You should also never take from them a goat or a cow. We have been commanded only to take from them what is extra (not difficult for them to give). Do you know what is extra? It is obedience." ⁽³⁾

Another narration states that Hadhrat Ali ﷺ said, "Never sell off their grains, their summer and winter clothing or their animals of labour. Never make any of them stand in the sun (as punishment) to receive a Dirham." The man said, "In that case, O Ameerul Mu'mineen, I shall return to you as I have left (without receiving anything from them)." Hadhrat Ali ﷺ said, "Even if you have to return as you have left (it matters not) because we have been commanded to take from them only what is more than their needs." ⁽⁴⁾

(1) Deenowri and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).

(2) Deenowri and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).

(3) Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).

(4) Bayhaqi (Vol.9 Pg.205).

The Advice that the Populace give to their Rulers

The Advive that Hadhrat Sa'eed bin Aamir gave to Ameerul Mu'mineen Hadhrat Umar رضي الله عنهم

Hadhrat Makhool رضي الله عنهم states a Sahabi of Rasulullaah ﷺ by the name of Hadhrat Sa'eed bin Aamir bin Judhaym Jumhi رضي الله عنهم once told Hadhrat Umar رضي الله عنهم that he wished to offer some advice. "Certainly! Go ahead," Hadhrat Umar رضي الله عنهم told him. Hadhrat Sa'eed رضي الله عنهم then said, "I advise you to fear Allaah when dealing with the people. Never let your words and deeds contradict each other because the best of words are those that are confirmed by actions. Never pass two conflicting judgements for one matter, for then conflicts will arise and you will turn away from the truth. If you accept the position that is backed by evidence, you will be successful, Allaah will assist you and reform your citizens for you. Devote your attention and your judgements for those Muslims over whom Allaah has made you the ruler, whether they are far away or close by. Like for them what you would like for yourself and for your family and dislike for them what you would dislike for yourself and for your family. Dive deep to extract the truth and never fear the condemnation of anyone who condemns what you have done for Allaah."

Hadhrat Umar رضي الله عنهم asked, "Who can possibly do this?" Hadhrat Sa'eed رضي الله عنهم replied, "Someone like yourself whom Allaah has given charge over the Ummah of Muhammad ﷺ and who will not allow anyone to come between himself and Allaah." (1)

The Narration of Hadhrat Abdullaah bin Buraydah in this Regard

Hadhrat Abdullaah bin Buraydah narrates that Hadhrat Umar رضي الله عنهم once gathered the people upon the arrival of a delegation. He then said to Azina bin Arqam, "Look out for the Sahabah of Rasulullaah ﷺ and allow them in first. You may then allow the groups after them to come in. when the people gathered and formed rows before Hadhrat Umar رضي الله عنهم, he looked at them all. When his gaze fell on a hefty man wearing a patterned shawl, he motioned him to come forward. When the man came forward, Hadhrat Umar رضي الله عنهم thrice said to him, "Say something." However, each one of the three times the man said, "No, you say something." Eventually, Hadhrat Umar رضي الله عنهم said, "Shame on you! Stand up." The man stood up (and left).

When Hadhrat Umar رضي الله عنهم again looked at the people, he noticed an Ash'ari. The man was fair in complexion, slender, short and languid. When Hadhrat Umar رضي الله عنهم motioned to him, he came forward. "Say something," Hadhrat Umar رضي الله عنهم said. "You rather say something," the man responded. When Hadhrat

(1) Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.390).

Umar ﷺ again asked him to say something, the man said, "O Ameerul Mu'mineen! You start a conversation and we will talk." Hadhrat Umar ﷺ said, "Shame on you! Stand up. A sheep herder (like myself) can never be of any use to you?" The man stood up (and left).

When Hadhrat Umar ﷺ again looked at the people, his eyes fell on a man who was also fair in complexion and thin. Hadhrat Umar ﷺ motioned to him and he also came forward. When Hadhrat Umar ﷺ asked him to say something, he jumped to the occasion. He praised Allaah, spoke about Allaah and then said; "You have been given charge of this Ummah, so fear Allaah with regard to the position you have been given over the Ummah and your citizens. Fear Allaah especially with regard to your personal self because you will be taken to task and questioned. You are in a position of trust and are responsible to fulfil what you have been entrusted with. You will be rewarded only according to what you do."

Hadhrat Umar ﷺ then said, "Since I became the Khalifah no one besides you has ever spoken so frankly to me. Who are you?" "I am Rabee bin Ziyaad," he replied. "The brother of Muhaajir bin Ziyaad?" Hadhrat Umar ﷺ asked. 'Yes,' came the reply. Hadhrat Umar ﷺ then prepared some troops. He appointed the Ash'ari as commander and said to him, "Watch Rabee bin Ziyaad. If he proves true to his word, he will be of great help in your task. You may then also appoint him to a post of leadership. You should then inspect him every ten days and write to me about his conduct as a leader in so much detail that I can feel as if I had appointed him." Hadhrat Umar ﷺ then added, "Rasulullaah ﷺ once advised us, 'What I fear most for you after me is the hypocrite with the tongue of a knowledgeable person.'"⁽¹⁾

The Letter that Hadhrat Abu Ubaydah ﷺ and Hadhrat Mu'aadh رضي الله تعالى عنهما Wrote to Hadhrat Umar رضي الله تعالى عنهما and his Response

Hadhrat Muhammad bin Sooqa reports that he once went to Hadhrat Nu'aym bin Abu Hind who took out a paper on which the following was written:
"From Abu Ubaydah bin Jarraah and Mu'aadh bin Jabal to Umar bin Khattaab.

“سَلَامٌ عَلَيْكَ”

We have observed that you are always concerned about your self reformation. You have now been given charge of this Ummah, Arabs and non-Arabs alike. You have before you people who are noble and ignoble as well as people who are enemies and those who are friends. Each of them should have their share of justice. O Umar! You should therefore watch how you deal with all of them. We caution you about a day when faces will be cast down, hearts will dry up (with fear) and all evidence will hold no weight against the evidence of the Sovereign Whose supremacy overpowers all of them. All of creation will stand before Him in

(1) Ibn Raahway, Haarith, Musaddad and Abu Yalla, as quoted in *Kanzul Ummaal* (Vol.7 Pg.36).

humility, hoping for His mercy and fearing His punishment. We have been informed of a Hadith stating that towards the end of time the condition of this Ummah will retrogress to the extent that on the surface people will be friends but are actually enemies on the inside. We seek refuge in Allaah that this letter of ours should be interpreted to mean what our hearts never intended to mean. We have written this only to give you good advice.

“وَالسَّلَامُ عَلَيْكُمْ”

Hadhrat Umar رضي الله عنه wrote the following letter back to the two:
From Umar bin Khattaab to Abu Ubaydah and Mu'aadh.

“سَلَامٌ عَلَيْكُمَا”

Your letter has reached me in which you state that you two have observed that I have always been concerned about my self reformation. (You mentioned) 'You have now been given charge of this Ummah, Arabs and non-Arabs alike. You have before you people who are noble and ignoble as well as people who are enemies and those who are friends. Each of them should have their share of justice.' You have also stated, 'O Umar! You should therefore watch how you deal with all of them.' However, Umar has neither the power nor the strength to do any of this without the help of Allaah. You have also cautioned me about something that all the nations before us were cautioned about. Since ancient times have the days and nights been interchanging with the deaths of people continuing. This system draws closer those who are far, makes every new thing old, brings every promise to pass and will continue until people have reached their places in Jannah or Jahannam. You have also warned me saying that towards the end of time the condition of this Ummah will retrogress to the extent that on the surface people will be friends but are actually enemies on the inside. However, the two of you are not like this, neither is this that period of time. That will be a period when people will have great motivation and also great fear. However, their motivation to meet each other will be solely to improve their lot in this world. You have also written to seek refuge in Allaah that your letter should be interpreted to mean what your hearts never intended to mean. You say that you had written the letter only to give me good advice. You are both true and should never stop writing to me because I cannot do without the two of you.

“وَالسَّلَامُ عَلَيْكُمَا”⁽¹⁾

The Advice of Hadhrat Abu Ubaydah bin Jarraah رضي الله عنهما

His advice to the Muslims at the Time of his Death in Jordan

Hadhrat Sa'eed bin Musayyib says that when Hadhrat Abu Ubaydah bin Jarraah

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.238). Ibn Abi Shaybah and Hannaad have reported a similar narration, as quoted in *Kanzul Ummaai* (Vol.8 Pg.209). Tabraani has also reported the narration from reliable sources, as confirmed by Haythami in *Majma'u Zawaa'id* (Vol.5 Pg.214).

ﷺ was afflicted by the plague in Jordan, he summoned all the Muslims with him and said, "I am about to give you some advices which will keep you on the path of righteousness if you accept them. Establish salaah, fast during the month of Ramadhaan, pay Zakaah, perform Hajj, perform Umrah, encourage each other (to do good), wish well for your leaders, never deceive them and never let the world preoccupy you (from preparing for the Aakhirah). Even if a person is given a life of a thousand years, he will have no option but to head towards the falling place (death) that you see. Allaah has decreed death for the children of Aadam ﷺ and therefore they will all have to die. The wisest of them is he who is most obedient to his Rabb and who works the most for the day for his return (to Allaah).

”وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ“

Lead the salaah, O Mu'aadh bin Jabal."

When Hadhrat Abu Ubaydah bin Jarraah ﷺ passed away, Hadhrat Mu'aadh bin Jabal ﷺ addressed the people saying, "O people! Repent to Allaah for your sins because when a servant meets Allaah after having repented for his sins, Allaah has to forgive him. Whoever has debts should settle them because a person will be detained because of his debts (and will not be allowed to move on the Day of Qiyaamah until he settles them by paying with his good deeds). Whoever has broken ties with his brother should meet him and reconcile with him for it behoves not a Muslim to sever ties with his brother for more than three days. O Muslims! You have been given the shocking news of the death of a great man. I do not think that I have seen any servant of Allaah with a more righteous heart than his, who was further from evil than he, who had more love for the masses than he and who was more well wishing than he had been. You should therefore pray to Allaah to shower His mercy on him and present yourselves for his Janaazah salaah." ⁽¹⁾

The Lives of the Khulafaa and Leaders

The Life of Hadhrat Abu Bakr Siddeeq ﷺ

His Life Before Becoming the Khalifah and Afterwards

Ibn Sa'd has combined Ahadeeth reported by Hadhrat Abdullaah bin Umar ﷺ, Hadhrat Aa'isha ﷺ, Hadhrat Sa'eed bin Musayyib and others to relate that people pledged their allegiance to Hadhrat Abu Bakr ﷺ on the day that Rasulullaah ﷺ passed away, which was Monday 12th Rabee-ul Awwal 11 A.H. He was then living in the area of Sunh with his wife Hadhrat Habeebah bint Khaarija bin Zaid bin Abu Zuhayr who belonged to the Haarith bin Khazraj tribe. He lived in a tent woven from animal hairs and did not add to this until he moved to his house in Madinah. He continued living here in Sunh for six months

⁽¹⁾ Riyaadun Nudhra fi Munaaqibil Ashara (Vol.2 Pg.317) by Muhib Tabari.

after becoming the Khalifah and would walk in the mornings to Madinah. He sometimes also rode to Madinah on his horse and he wore only a loin cloth and a shawl that was dyed a reddish colour. He would come to Madinah to lead the people in salaah and return to his family in Sunh after performing the Isha salaah. Whenever he came, he would lead the people in salaah but when he could not make it, Hadhrat Umar رضي الله عنه would lead the salaah. On Fridays he used to remain at home during the morning to apply henna to his head and beard and then arrive (in Madinah) at the time of the Jumu'ah salaah when he would lead the people in salaah.

He was a businessman by trade and would proceed to the marketplace every morning to buy and sell. He also had a flock of goats that would come to him in the evenings. He sometimes took them out himself for grazing and sometimes had someone else graze them. He used to milk goats for the people of his locality so when he became the Khalifah, a little girl said, "Now there will be none to milk our animals." When he heard her saying this, Hadhrat Abu Bakr رضي الله عنه said, "Why not! I swear by my life that I shall definitely still milk for you. I hope that what I have entered into will never change the personality I always had." He then continued milking for the people and would sometimes say to the little girl of the locality, "Dear girl! Would you like me to make the milk foamy or without foam?" At times she would ask for foamy milk while at times she asked for it to have no foam. He then did exactly as she asked.

In this way, he stayed in Sunh for six months, after which he moved into Madinah. When he started living there, he thought about his post and said, "By Allaah! The affairs of the people can never be set right if I am to continue with my trade. Their affairs can be rectified only if I free myself from trade and look into their matters. However, my family still needs their necessities." He then left trade and drew from the public treasury only what he required for himself and his family for each day and what he needed for performing Hajj and Umrah. Those in charge of the public treasury fixed an amount of six thousand Dirhams per annum for him.

When he was on his deathbed, Hadhrat Abu Bakr رضي الله عنه said, "Return to the public treasury whatever of its money we have in our possession because I do not wish to derive any benefit from it." He also instructed that a certain piece of land he owned should be given to the Muslims (the public treasury) in lieu of the money he had been using from there. (After he passed away) The land, a milk-giving camel, a slave who sharpened swords and a shawl valued at five Dirhams were all handed over to Hadhrat Umar رضي الله عنه. Hadhrat Umar رضي الله عنه said, "Abu Bakr رضي الله عنه has set a difficult example for his successors to follow." In the year 11 A.H., Hadhrat Abu Bakr رضي الله عنه appointed Hadhrat Umar رضي الله عنه as the Ameer of Hajj and performed Umrah in Rajab of the year 12 A.H. Hadhrat Abu Bakr رضي الله عنه arrived in Makkah at midmorning and when he went to his residence, (his father) Abu Quhaafa رضي الله عنه was sitting at the door talking to some youngsters. When someone said to him that his son had arrived, Hadhrat

Abu Quhaafa رضي الله عنه quickly started to stand up. Hadhrat Abu Bakr رضي الله عنه hurried to seat his camel and jumped off while it was still standing as he said, "Do not stand, dear father!" He then met his father, hugged him and kissed him between his eyes. The old man then burst out crying out of joy at his son's arrival.

The governor of Makkah Hadhrat Attaab bin Usayd رضي الله عنه, Suhayl bin Amr رضي الله عنه, Ikrama bin Abu Jahal رضي الله عنه and Haarith bin Hishaam رضي الله عنه all came to greet Hadhrat Abu Bakr رضي الله عنه saying, "As Salaamu Alaykum, O Khalifah of Rasulullaah ﷺ!" When they all shook his hands and when they spoke of Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله عنه started weeping. When they all greeted Hadhrat Abu Quhaafa رضي الله عنه, he said, "O Ateeq (a title of Hadhrat Abu Bakr رضي الله عنه)! These are all leaders, so do treat them well." Hadhrat Abu Bakr رضي الله عنه said, "Dear father! There is no power (to do good) and no strength (to abstain from evil) except with the help of Allaah. I have been charged with an extremely great task which I have no power to fulfil without the assistance of Allaah."

He then entered the house, took a bath and then emerged. When his companions started following him, he bade them to disperse telling them, "Walk calmly (there is no need to stay behind me)." People started meeting him and walking with him. As they sympathised with him over the demise of Rasulullaah ﷺ, he wept bitterly. When he reached the Kabah, he threw his upper garment under his right shoulder (so that it is exposed), kissed the Black Stone and then completed seven circuits around the Kabah. Thereafter, he performed two Rakaahs salaah and returned to the house.

Hadhrat Abu Bakr رضي الله عنه came out again at the time Zuhr and again performed Tawaaf. He then sat close to Daarun Nadwa and said, "Is there anyone who wishes to lodge a complaint of injustice or who wants to demand a right?" However, no one came forward and they all praised their governor. He then performed the Asr salaah and remained sitting for the people to greet him. Thereafter, he left for Madinah.

When Hajj arrived in 12 A.H., Hadhrat Abu Bakr رضي الله عنه led the people in Hajj. He performed the Ifraad Hajj (donned the Ihraam only for Hajj and not for Umrah) and appointed Hadhrat Uthmaan bin Affaan رضي الله عنه as his deputy in Madinah.⁽¹⁾

The Incident of Hadhrat Umayr bin Sa'd Ansaari رضي الله عنه

The Incident When Hadhrat Umar رضي الله عنه appointed him as Governor of Hims

Hadhrat Antara narrates from Hadhrat Umayr bin Sa'd Ansaari رضي الله عنه that Hadhrat Umar رضي الله عنه send him to be the governor of Hims but after a year had still not received any news from him. Hadhrat Umar رضي الله عنه then said to his

(1) Ibn Sa'd (Vol.3 Pg.131). Allaama Ibn Katheer has stated that the chain of narrators is sound, that numerous other narrations support the content and that it has been widely accepted.

scribe, "Write a letter to Umayr. By Allaah! I feel that he has betrayed us!" The following was then sent to Hadhrat Umayr ﷺ:

"Come here as soon as this letter reaches you. When you look at this letter, you should immediately come with all the booty of the Muslims that you have collected."

Hadhrat Umayr ﷺ then took his leather bag, put his journey's provisions and a dish into it and hung his water bag onto it. He also took his spear with him and left Hims on foot. When he arrived in Madinah, he was pale, his face was covered in dust and his hair was very long. He went to Hadhrat Umar ﷺ and greeted him saying, "Peace be on you, O Ameerul Mu'mineen together with Allaah's mercy and His blessings." "What is wrong with you?" asked Hadhrat Umar ﷺ. Hadhrat Umayr ﷺ responded by saying, "What do you see wrong in me? Do you not see that I am in good health, with pure blood and that I am dragging the world along with its horns?" Thinking that he had brought much wealth along, Hadhrat Umar ﷺ asked, "What do you have with you?" Hadhrat Umayr ﷺ replied, "I have my bag with me in which I have my provisions. I have my dish in which I eat and wash my hair and clothes in. I also have my water bag in which I carry the water for my wudhu and for drinking. Then I have my spear from which I take support and use to fight off any enemy that confronts me. By Allaah! The world is dependent only on these possessions of mine (they are enough for all my needs)."

Hadhrat Umar ﷺ then asked, "Have you come walking?" When Hadhrat Umayr ﷺ replied in the affirmative, Hadhrat Umar ﷺ said, "Was there no one who could lend you their animal to ride?" Hadhrat Umayr ﷺ replied, "Neither did they offer nor did I ask." "What terrible Muslims you have come from!" Hadhrat Umar ﷺ exclaimed. Hadhrat Umayr ﷺ cautioned, "Fear Allaah, O Umar! Allaah has prohibited us from backbiting and I have seen them perform their Fajr salaah (those who perform their Fajr salaah are in the custody of Allaah and none should harm them in any way, physically or verbally)."

Hadhrat Umar ﷺ then asked him, "Where did I send you? (Tabraani reports that he asked, "Where is that for which I had sent you?") what have you done there?" "What are you asking?" queried Hadhrat Umayr ﷺ. "Subhaanallaah!" gasped Hadhrat Umar ﷺ. Hadhrat Umayr ﷺ then explained, "Were it not for the fear that it would depress you, I would not have informed you. However, you sent me and I reached the place, I then gathered all the pious people from amongst them and charged them with collecting the booty of the Muslims. When they had done so, I spent it all in the appropriate avenues. Had there been a share for you in it, I would have surely brought it to you." "Then you have brought back nothing?" asked Hadhrat Umar ﷺ. "Nothing at all," came the reply. Hadhrat Umar ﷺ then issued the command for Hadhrat Umayr ﷺ's term as governor to be renewed. However, Hadhrat Umayr ﷺ submitted, "This (being a governor) is something that I can neither do for you nor for anyone

else after you. By Allaah! I have not been saved (from the evils of governorship). I once said to a Christian woman, 'May Allaah humiliate you!' This is the evil that you have exposed me to, O Umar. The worst of my days were those in which I stayed behind (in this world without dying earlier) with you, O Umar. Hadhrat Umayr ﷺ then sought leave and Hadhrat Umar ﷺ granted it. He then returned to his home, which lay a few miles outside Madinah.

After Hadhrat Umayr ﷺ had left, Hadhrat Umar ﷺ said, "I still think that he has betrayed us (he has brought back much wealth and kept it at his house)." Hadhrat Umar ﷺ then gave a hundred Dinaars (gold coins) to a man called Haarith and sent him with the instructions, "Go to Umayr as if you are a guest. If you see signs of a good life, return to me immediately. However, if you see him in extreme poverty, give him these hundred Dinaars. When Hadhrat Haarith arrived at the house, he found Hadhrat Umayr ﷺ sitting against a wall and removing lice from his upper garment. Haarith greeted Hadhrat Umayr ﷺ, who said to him, "Why not dismount, may Allaah have mercy on you." Hadhrat Haarith dismounted and Hadhrat Umayr ﷺ asked him, "Where are you coming from?" When Hadhrat Haarith replied that he was coming from Madinah, Hadhrat Umayr ﷺ asked, "How was the Ameerul Mu'mineen when you left?" "He was fine," replied Hadhrat Haarith. "And how were the Muslims?" was the next question. "They were also fine," Hadhrat Haarith replied.

"Does the Ameerul Mu'mineen enforce the penal code?" asked Hadhrat Umayr ﷺ. "Oh yes," responded Hadhrat Haarith, "he even lashed his son who had done wrong, because of which he died." (This was not so because he died of natural causes a month after the lashing.) Hadhrat Umayr ﷺ prayed, "O Allaah! Assist Umar because as far as I know, he has great love for You." Hadhrat Haarith then stayed there for three days. The family had nothing to eat besides a loaf of barley bread, which they fed to Hadhrat Haarith while they stayed hungry. Eventually, when the hunger was too much for them to bear, Hadhrat Umayr ﷺ said to Hadhrat Haarith, "Your presence has caused us hunger, so if you can, would you please go somewhere else?"

Hadhrat Haarith then took out the hundred Dinaars and handed it to Hadhrat Umayr ﷺ saying, "The Ameerul Mu'mineen has sent this for you, so use it." Hadhrat Umayr ﷺ sighed deeply and said, "I have no need for this. Take it back." His wife then came and said, "Use it if you need it, otherwise spent it where it should be spent." Hadhrat Umayr ﷺ said, "By Allaah! I have nothing to spend it on." His wife then tore off the bottom part of her scarf and gave it to him. He put the money in the piece of cloth and then went out to spend the money on the children of the martyrs and the poor. He then returned. Hadhrat Haarith thought that Hadhrat Umayr ﷺ would give him also something, but all that Hadhrat Umayr ﷺ said was, "Convey my Salaams to the Ameerul Mu'mineen."

When Hadhrat Haarith returned, Hadhrat Umar ﷺ asked, "What did you see?" "O Ameerul Mu'mineen!" Hadhrat Haarith replied, "I see an extremely

difficult life." "What did he do with the Dinaars?" Hadhrat Umar رضي الله عنه enquired. "I d not know," submitted Hadhrat Haarith. Hadhrat Umar رضي الله عنه then wrote to Hadhrat Umayr رضي الله عنه with instructions to come to him without even putting the letter down. When Hadhrat Umayr رضي الله عنه arrived and went to see Hadhrat Umar رضي الله عنه, the Ameerul Mu'mineen asked, "What did you do with the Dinaars?" Hadhrat Umayr رضي الله عنه replied, "I did what I had to do with it. Why should you ask about it?" Hadhrat Umar رضي الله عنه demanded, "I command you in the name of Allaah to tell me what you did with it!" Hadhrat Umayr رضي الله عنه then responded by saying, "I sent it ahead (to the Aakhirah) for myself." "May Allaah shower his mercy on you!" exclaimed Hadhrat Umar رضي الله عنه. Hadhrat Umar رضي الله عنه then issued instructions for Hadhrat Umayr رضي الله عنه to be given two Wasaqs of grain and two sets of clothing. Hadhrat Umayr رضي الله عنه said, "I have no need for the food because I have at home two Saa of barley and Allaah will provide more when I have eaten that." He therefore did not take the food. With regard to the clothing he said, "A certain person's mother has no clothes (I shall give it to her)." He then took it and returned home. It was not long afterwards that he passed away. May Allaah shower His mercies on him.

When Hadhrat Umar رضي الله عنه received the news, he was extremely distressed and prayed to Allaah to shower His mercy on Hadhrat Umayr رضي الله عنه. Hadhrat Umar رضي الله عنه then walked to Baqee Ghraqad (the graveyard of Madinah) and was accompanied by many others walking with him. Hadhrat Umar رضي الله عنه said to those with him, "Express your wishes." Someone said, "O Ameerul Mu'mineen! I wish that I had plenty of wealth so that I could buy and set free so many slaves." Another person said, "O Ameerul Mu'mineen! I wish that I had a lot of wealth to spend in the path of Allaah." Someone else said, "O Ameerul Mu'mineen! I wish that I had a lot of strength so that I may draw buckets of water to give the people performing Hajj." Hadhrat Umar رضي الله عنه then expressed his wish when he said, "I wish that I had a person like Umayr bin Sa'd to assist me in administering the affairs of the Muslims." ⁽¹⁾

The Incident of Hadhrat Sa'eed bin Aamir bin Hudhaym Jumhi رضي الله عنه

His Behaviour as the Governor of Hims

Hadhrat Khaalid bin Ma'daan narrates that Hadhrat Umar رضي الله عنه appointed Hadhrat Sa'eed bin Aamir bin Judhaym رضي الله عنه as their governor in Hims. When Hadhrat Umar رضي الله عنه visited Hims, he asked, "O people of Hims! How have you found your governor?" The people then started complaining about him. Hims was termed 'small Kufa' because of the complaints they always had against their governors (the people of Kufa are noted for this). The people said, "We have four complaints against him. He does not come out to us until nearly half

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.247). Tabraani has reported a similar narration from Hadhrat Umayr bin Sa'd رضي الله عنه and Haythami (Vol.9 Pg.384) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration in detail, as quoted in *Kanzul Ummaal* (Vol.7 Pg.79).

the day has passed." "That is a serious complaint," remarked Hadhrat Umar ﷺ, "What else?" They continued, "He does not see anyone at night." "Another serious complaint," Hadhrat Umar ﷺ commented, "What else?" They said, "There is a day in every month when he does not come out at all." Hadhrat Umar ﷺ said, "That is also serious. What else?" They concluded by saying, "At times he suffers bouts of unconsciousness and appears to be dead."

Hadhrat Umar ﷺ then brought the people of Hims and Hadhrat Sa'eed ﷺ together and prayed, "O Allaah! Do not allow my opinion of him to fail." He then asked the people to lodge their complaints. They said, "He does not come out to us until nearly half the day has passed." Hadhrat Sa'eed ﷺ exclaimed, "By Allaah! I do not want to speak about this but the fact of the matter is that I do not have a servant. I therefore knead the dough myself, wait for it to rise and then bake my bread. Thereafter, I perform wudhu and go out." Hadhrat Umar ﷺ again asked, "What is your complaint?" The people said, "He does not see anyone at night." "What have you to say about this?" Hadhrat Umar ﷺ asked. Hadhrat Sa'eed ﷺ replied, "I would also not like to mention this but I reserve the day for the people and the night for Allaah."

"What is your next complaint?" Hadhrat Umar ﷺ asked them. They said, "There is a day in every month when he does not come out at all." "What have you to say about this?" Hadhrat Umar ﷺ asked. Hadhrat Sa'eed ﷺ replied, "Because I have no servant, I have to wash my clothes myself and have nothing else to change into. I therefore wash my clothes and then wait for them to dry. Because they are thick, they become firm and I have to rub them before they soften up. This takes the entire day and I am then only able to see the people by the evening."

Hadhrat Umar ﷺ again asked, "What is your complaint?" The people said, "At times he suffers bouts of unconsciousness and appears to be dead." "What have you to say about this?" Hadhrat Umar ﷺ asked him. Hadhrat Sa'eed ﷺ replied, "I was present in Makkah when Khubayb Ansaari رضي الله عنه was martyred. The Quraysh had cut his flesh in pieces and when they crucified him, they asked, 'Do you wish that Muhammad was here with us in your place?' He replied, 'I swear by Allaah that I would not even like a thorn to prick Muhammad ﷺ where he is while I am sitting with my family.' He then called out, 'O Muhammad ﷺ!' Whenever I recall that day and the fact that I did nothing to help him and that I was a Mushrik who did not believe in Allaah, I think that Allaah will never forgive me for that sin. It is then that I fall unconscious." Hadhrat Umar ﷺ then exclaimed, "All praise is due to Allaah Who has not made my intuition fail."

Hadhrat Umar ﷺ then sent a thousand Dinaars for Hadhrat Sa'eed ﷺ saying, "Use it for yourself." His wife exclaimed, "All praise is due to Allaah Who has made us independent of your work!" He said, "Do you not want something better than this? That we give this to whoever will bring it back to us at a time that we will need it even more desperately (on the Day of Qiyaamah)." When she

happily agreed, Hadhrat Sa'eed رضي الله عنه called someone from his family whom he trusted and placed the Dinaars into several bags. He then instructed the man to take one bag to a certain widow, another to a certain orphan, another to a certain poor person and another to a certain distressed person. This was done until there remained only a few Dinaars. He then (gave this to his wife and) said, "Spend this." Thereafter, he continued the activities of the governorship. She said, "Will you not get us a servant then? What has happened to the wealth?" Hadhrat Sa'eed رضي الله عنه replied, "It will come to you at a time when you need it most (in the Aakhirah)." ⁽¹⁾

The Incident of Hadhrat Abu Hurayrah رضي الله عنه

Hadhrat Tha'laba bin Abu Maalik Qurazi says, "It was during the period that Hadhrat Abu Hurayrah رضي الله عنه was the governor (of Madinah) for Marwaan that he came to the marketplace carrying a bundle of wood. He joked, 'Widen the road for the Ameer, O Ibn Abu Maalik!' 'But the road is wide enough for you,' I quipped. He then said, 'Widen the road for the Ameer with the bundle on his head.'" ⁽²⁾

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(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.245).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.385).